A

# GRAMMAR

OF THE

# PUKKHTO OR PUKSHTO LANGUAGE.

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# PUKKHTO OR PUKSHTO LANGUAGE,

ON

## A NEW AND IMPROVED SYSTEM,

COMBINING BREVITY WITH PRACTICAL UTILITY, AND INCLUDING

## EXERCISES AND DIALOGUES,

INTENDED TO FACILITATE THE ACQUISITION OF THE COLLOQUIAL.

BY

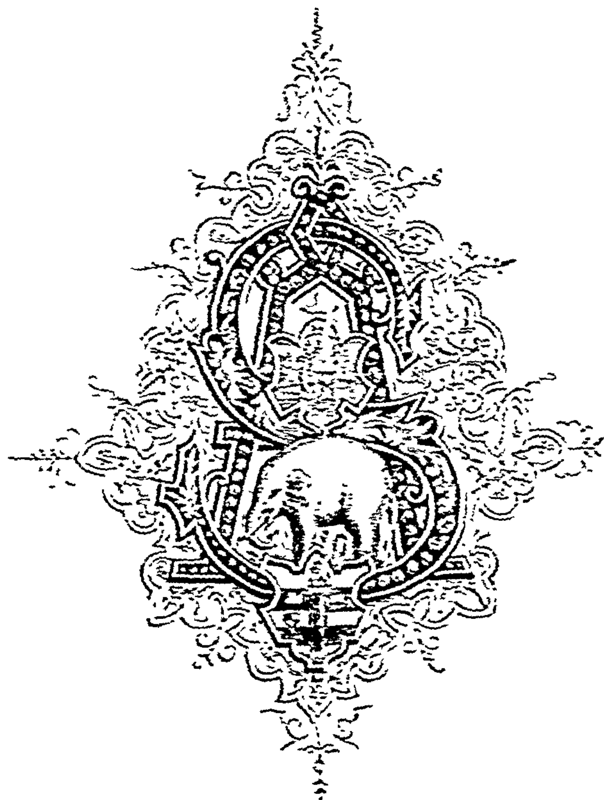
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H. W. BELLEW.

# PREFACE.

In submitting my Grammar of the Pukkhto or Pukshto language to the notice of the public, it is necessary that I should offer a few words of explanation as to the object of the Work, and the reasons that have induced me to publish it.

During ten years' service, more or less continuously on the Trans-Indus Frontier of British India, it has often occurred to me as a notable fact, that comparatively very few of the Frontier officials possessed any knowledge of the language of the people they ruled, or at all events, amongst whom they dwelt. And this the more so, as the Pukkhto Works of Vaughan and Raverty had already appeared, and for the past decade, at least, have been well known to Frontier officers.

But, notwithstanding the aid to be derived from these Works in the study of the language of the Afghans, the number of Pukkhto-speaking officers is, nevertheless, at the present time very small, though, in all probability, greater now than at any preceding period since our tenure of the Trans-Indus States.

This fact was exemplified in a remarkable manner, and their paucity no less severely felt, during the Ambela campaign at the close of 1863, at which time the officials with the British Force who could claim any acquaintance with the Afghan language were to be counted on the digits.

In January 1863, examinations in the Pukkhto language were

first held; and in the following month, a money reward of 500 rupees was sanctioned by Government for candidates who should pass successfully in the colloquial. Subsequently, in 1865, the test for Pukkhto was assimilated *mutatis mutandis* to that for the second standard Hindūstānī. With this encouragement on the part of Government, some half-dozen candidates have passed in the colloquial, but none, as far as I am aware, have as yet passed in the newly fixed test.

Apart from the absence, until recently, of encouragement on the part of Government, there have been few inducements to the study of the Pukkhto language, which has always been looked upon as an incomprehensible jargon, beset by difficulties and irregularities that rendered its acquirement a hard task to the stranger; whilst by many its study was considered a useless waste of time and trouble, owing to the limited period of their sojourn amongst the people by whom it is spoken.

Few, in consequence, have taken the trouble to enter upon its study, and the Pukkhto has remained to the present time, practically a neglected and unknown language; and thus have been prolonged the errors in regard to it, which at first resulted in ignorance or in an insufficient acquaintance with the language.

During my residence amongst the Afghans I have, times without number, heard both gentry and peasantry, as well as members of the soldiery, deplore their misfortune in not being able to meet with an official acquainted with their language, to whom they could appeal in matters affecting their interests more or less gravely (under circumstances in which their welfare or otherwise depended on the decision of a civil or military officer, when he acted as judge in the one case, or to whom they were subordinate in the other), and lament their own helplessness in the matter, owing to ignorance on their part of Hindūstānī, which is the medium of intercourse by means of interpreters, who are too often and too justly complained of as incompetent, and unscrupulous withal.

In the spring of 1864, shortly after the close of the Ambela

campaign, it occurred to me that, with the practical knowledge I had acquired of their language during a prolonged residence amongst the Afghans, I might be able to compile a Grammar and Dictionary of the Pukkhto language, with the view to render its study a more interesting occupation, and its acquirement a less difficult task than either had, from all appearances, hitherto proved.

With this object I sought the aid of the Pukkhto Grammars by Vaughan and Raverty, and with an increased stock of information derived from them and other sources, set to work to arrange my materials somewhat on the model of Forbes' Hindūstānī Grammar. The results are shown in the following pages.

One principal aim, both in the Grammar and Dictionary, has been to show the regularity of its grammatical construction as regards the former, and the affinity in this respect of the Pukkhto to the Hindī, whilst in respect to the latter, the words (which, as is shown in the Dictionary, are for the most part derived from the Persian and Hindī) have been analysed and reduced to their originals, and thus identified with others already familiar (for it is here taken for granted that the student of Pukkhto is already acquainted with the Hindūstānī), by which means is removed one of the greatest difficulties in the study of the language.

Bearing these points in mind, then, a careful attention to the changes, noted in the following pages, will soon dissipate the dreaded difficulties of the Pukkhto, which are in truth more apparent than real, and by the proficient in Hindūstānī, or one acquainted with Persian, may be very easily overcome with a little ordinary application.

The Pukkhto, in fact, like the Hindī, is a dialect of the Sanskrit as regards its grammatical construction, only Persianised in respect to the bulk of the words composing it. That is to say, in Pukkhto the nouns take corresponding inflections (where such do occur) in the oblique cases to those under like circumstances in the Hindī, whilst its adjectives and verbs undergo the same kind of, or corresponding, inflections for

gender and number as do the same parts of speech in the Indian dialect, whereas, in Persian, on the contrary, no such changes take place.

For example, in the Hindī, *ghoṛā* (a horse) in the oblique cases of the singular becomes inflected, as *ghoṛe kā* (of a horse), and in the plural *ghoṛe* (horses) becomes inflected in the oblique cases, as *ghoṛoṅ kā* (of horses). So in the Pukkhto corresponding changes or inflections occur, as *saṛai* (a man), *da saṛī* (of a man) in the singular, and *saṛī* (men), *da saṛīo* or *da saṛo* (of men) in the plural. In Persian no such changes take place, as is shown in the following examples, where the concord of noun, adjective, and verb of the Pukkhto, Hindī, and Persian are contrasted together :—

| PUKKHTO. | HINDĪ | PERSIAN. | ENGLISH. |
|---|---|---|---|
| *loe saṛai* | *baṛā manukh* | *kalān mard* | great man. |
| *loya kkhadza* | *baṛī raṇḍī* | *kalān zan* | great woman. |
| *da loyo saṛo* | *baṛe manukhoṅ kā* | *i kalān mardān* | of great men. |
| *da loyo kkhadzo* | *baṛī raṇḍiyoṅ kā* | *i kalān zanān* | of great women. |
| *saṛai rāghai* | *manukh āyā* | *mard āmad* | man came. |
| *kkhadza rāghlala* | *raṇḍī ā-ī* | *zan āmad* | woman came. |

And similarly, Pukkhto verbs, though they end in *al* and *edal* corresponding to the *an* and *īdan* of the Persian Infinitives, and in their conjugations assimilate to the Persian paradigms, from which, for the most part, they are derived (see Preface to the Dictionary), are in all other respects, as regards construction and inflection for gender, under the same rule as verbs in the Hindī, especially in respect to the use of the past tenses of active verbs with the Instrumental case of nouns. (Art: 33, 75).

It would appear, in short, that the Pukkhto, originally a dialect of the Sanskrit, assumed its present Indo-Persian form at some remote period, by the sudden and long-continued contact of Indian tribes with the Persians, from whose language, owing to their preponderating influence, a large number of words came to be used colloquially. And in time, these, without affecting its original grammatical construction, themselves became absorbed into the language, and in

most instances, according to fixed laws of language, known to philologists, underwent alterations and modifications, more or less extensive or complete according to circumstances (varying, very possibly, with reference to their introduction in the first instance, colloquially or through the channel of written literature), so as to be adapted to the mould of the new dialect into which they became incorporated.

That the Pukkhto had already assumed its present form prior to the spread of the Arabs over Afghanistan, towards the close of the seventh century, when they first carried their arms towards India, would appear probable, since (although the Afghans have for many centuries adopted the religion and laws of their Muhammadan conquerors) it has in no way materially been affected by contact with their language, for the numerous words and phrases borrowed from that source are very rarely found incorporated with the Pukkhto, as are words from the Hindī and Persian, but are always distinct, and in most instances used in an unaltered, or but very slightly modified, form.

Further, it would seem that the region represented by modern Afghanistan was in those times, and even for centuries preceding the Muhammadan era, successively ruled by Persian and Indian sovereigns, as is evidenced by the coins of the Sassanian kings and Hindu Rājās, which are found in such abundance, together with the multiform relics of a Hindu people, in the numerous ruins scattered over this region at the present day. And such alternations of rule from Persian to Hindu and from Hindu to Persian, must, it seems probable, have continued for centuries subsequent to the time of the Saracen conquest, for we find that, even as late as the time of Mahmūd of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at Kabul. His subjects too, it is probable, were, as are the tribes of Afghanistan at this day, a mixture of aboriginal Indians and Persian colonists. Their descendants are probably represented by the Kafirs, Gujars, and other tribes of Hindu Kush and the Eastern provinces of Afghanistan (who at the present day speak dialects more or less Indian, and quite distinct from the Pukkhto), in the one case, just as in

# PUKKHTO OR PUKSHTO GRAMMAR.

## SECTION I.

1. The Pukkhto or Pukshto in some respects resembles the Hindūstānī or Urdū. It has the same grammatical construction, and like it also is a mixed language, or, as the Afghans style it, a *gada-wada-jiba*. Round a nucleus of original words it comprises a large number of foreign ones. These latter are mostly from the Arabic, Persian, and Turki on the one hand, and from the Sanskrit and Hindūstānī on the other.

*a*. The former, Persian especially, predominate in the dialects current in the western parts of the country, and the latter in those current in its eastern parts; the several nations from whom they have been derived bordering on those parts respectively.

*b*. Further, in the western parts of Afghanistan, and mixed with the general Afghan population, are numerous clans of Tajiks and Hazarahs, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindī.

*c*. Most of these foreign words are met with in Pukkhto in an unaltered form, and, except in the vicinity of the countries whence they have been derived, are for the most part used in composition only. The rest have undergone more or less modification, but the change is seldom so complete as to prevent ready recognition.

2. Pukkhto, as a written language, is seldom used otherwise than

in composition, as a vehicle for the literature and history of the nation. Epistolary correspondence and the general business of the country are conducted through means of the Persian, which is the court language, and used in preference to Pukkhto by the nobility and educated classes more or less generally throughout the country westward of Kabul. Again, the theological and judicial literature of the Afghans is almost wholly in the language of the nation whence they have derived their religion and laws, namely, the Arabic. This kind of learning, however, is entirely confined to the priesthood.

3. Owing to the restricted employment of Pukkhto as a written language, there is noticeable a considerable diversity in the modes of writing and spelling the same words, not only in different districts or provinces, but even in the same district, and often by the same author.

*a*. This difficulty, though at first a stumbling block to the beginner in the study of the language, is in fact more apparent than real. It is owing to the indiscriminate and seemingly capricious use of the modified forms of certain letters to represent sounds peculiar to Pukkhto, and varying in pronunciation as used by the different tribes composing the nation.

*b*. For the same reasons, the long and short vowels, as also a few consonants of cognate sound, are constantly met with changed the one for the other.

*c*. These remarks, if borne in mind, will, with the explanations hereafter given with the letters, in some degree simplify the study of the language to the beginner.

4. Pukkhto is written in the Naskh form of the Arabic character, and contains forty letters. With a few additions and modifications they are the same as those used in the Hindūstānī, with which the reader is supposed to be acquainted. The several letters used in the Pukkhto are shown in the subjoined table.

PUKKHTO ALPHABET, OR PATA-Ī (*Hurūfi-tahajjī*, A.)

| FORM. | NAME. I | NAME. II. | POWER. | FORM. | NAME. I | NAME. II. | POWER. |
|---|---|---|---|---|---|---|---|
| ا | الف | *Alif* | *a* | س | سين | *Sīn* | *s* |
| ب | بي | *Be* | *b* | ش | شين | *Shīn* | *sh* |
| پ | پي | *Pe* | *p* | ښ | ښين | *Kkhīn* / *Kshīn* | *kkh* / *ksh* |
| ت | تي | *Te* | *t* | ص | صاد | *Swād* | *s* |
| ټ | ټي ټه | *Te, Ta* | *ṭ* | ض | ضاد | *Dwād* | *z* |
| ث | ثي | *Se* | *s* | ط | طوي | *Toe* | *ṭ* |
| ځ | ځيم | *Dzīm* | *dz* | ظ | ظوي | *Zoe* | *z* |
| ج | جيم | *Jīm* | *j* | ع | عين | *'Ain* | ' |
| څ | څي | *Tse* | *ts* | غ | غين | *Ghain* | *gh* |
| چ | چي | *Che* | *ch* | ف | في | *Fe* | *f* |
| ح | حي | *He* | *ḥ* | ق | قاف | *Qāf* | *q* |
| خ | خي | *Khe* | *kh* | ک | کاف | *Kāf* | *k* |
| د | دال دي | *Dāl, De* | *d* | ګ | ګاف | *Gāf* | *g* |
| ډ | ډال ډه | *Dāl, Da* | *ḍ* | ل | لام | *Lām* | *l* |
| ذ | ذال | *Zāl* | *z* | م | ميم | *Mīm* | *m* |
| ر | ري | *Re* | *r* | ن | نون | *Nūn* | *n* |
| ړ | ړي | *Ṛe* | *ṛ* | ڼ | ړون | *Ṛūnṛ* | *nṛ* |
| ز | زي | *Ze* | *z* | و | واو | *Wāw* | *w* |
| ژ | ژي | *Ĵe* | *j* | ه | هي | *He* | *h* |
| ږ | ږي | *Ge* | *g* | ي | يي | *Ye* | *y* |

*a.* Of the above letters, ث, ح, ص, ض, ط, ظ, ع, and ق are purely Arabic, and for the most part only found in words from that language.

*b.* The letters خ, ذ, ز, and غ are found in words either from the Arabic or Persian, but, with the exception in a few instances of خ when it takes the place of ख *kh* of the Hindī, not in the words from the Hindī.

*c.* The letters پ, چ, ژ, and گ are found in words either purely Pu<u>kkh</u>to or introduced from the Persian and Hindī, but not from the Arabic.

*d.* The letters ټ, څ, ډ, ړ, ږ, ښ, and ڼ or ړ are only found in words purely Pu<u>kkh</u>to. The rest of the letters are common to all the languages above named.

*e.* In composition, the letters of the Pu<u>kkh</u>to alphabet assume the same initial, medial, and final forms as those of the Hindūstānī.

5. All the letters of the Pu<u>kkh</u>to alphabet are considered to be, and are used as, consonants. The letters ا, و and ي are also used as vowels. Some of the letters require separate notice.

*a.* ب *be* is sometimes changed to و *wāw*. Ex. وار *wār* for بار *bār* (a turn), وند *wand* for بند *band* (a dike, bank). When preceded in a word by ن it takes the compound sound of *mb*. Ex. لنبه *lanba* (a flame), pronounced *lamba*.

*b.* پ *pe* is often substituted for ف *fe*. Ex. پتنه *patna* for فتنه *fitna* (strife), پقير *paqīr* for فقير *faqīr* (a beggar).

*c.* ت *te* is pronounced as a very soft dental. ټ *ṭa* is a very hard palatal, and in sound resembles the ٹ of the Hindūstānī or the ट of the Hindī, like which it is also called *ṭa*.

*d.* څ <u>*dzīm*</u> or <u>*dze*</u> is an altered and softened form of ج *jīm*, for which it is frequently substituted. Ex. څان <u>*dzān*</u> for جان *jān* (life), څاي <u>*dzāe*</u> for جاي *jāe* (place), څگر <u>*dzigar*</u> for جگر *jigar* (liver), etc. The letter ج *jīm* itself is sometimes changed to ز *ze*.

*e.* څ <u>*tse*</u> is an altered and softened form of چ <u>*che*</u>, for which it is substituted in such words as څادر <u>*tsādar*</u> for چادر <u>*chādar*</u> (a sheet), څاره <u>*tsāra*</u> for چاره <u>*chāra*</u> (remedy), څرخ <u>*tsarkh*</u> for چرخ <u>*charkh*</u> (a wheel), etc.

*f.* ح *ḥe* is a hard aspirate. It is sometimes replaced by ه *he*.

*g.* د *dāl* or *de* is a very soft dental. ډ *ḍāl* or *ḍe* or *ḍa* is a very hard palatal, and has the sound of the Hindūstānī ڈ, or the Sanskrit ड.

h ر re is a soft r, but always fully pronounced ړ re or ra is a rough palatal rolled out of the mouth with emphasis It has a sound very similar to that of the Hindūstānī ڑ, or the ड़ or ढ़ of the Sanskrit

i ز ze has the sound of z in zeal It is sometimes interchanged with ځ dze and ج jim ژ je has the sound of the French j in jour, or of the English z in azure or the s in pleasure It is a Persian letter, and in Puk̲h̲to is sometimes used in place of ج jim by the Eastern Afghans, with whom it has the sound of that letter

j ږ g is an altered form of ج jim, and like that letter, as pronounced by Arabs and others, has two sounds distinct from each other By the Yusufzais and eastern Afghans generally it is pronounced hard, as the g in gun, and is often replaced by گ gaf, with which it has the same sound among t them By the K̲h̲ataks and Western Afghans generally it is pronounced soft, as the English g in gem or more frequently as the French g in gens, and is sometimes, though rarely, replaced by ژ je, with which it has the same sound among t them Ex ږلۍ gala i (hail) pronounced and often written ګلۍ gala i by the eastern Afghans is pronounced and occasionally written ژلۍ jala i by the western tribes Similarly, خوږ k̲h̲og (sweet) pronounced and often written خوګ k̲h̲og by the Yusufzais, is pronounced and may be written خوژ k̲h̲oj by the K̲h̲ataks and western tribes ږيره gira (the beard) يږ yag (a he bear), etc , are other instances

l ښ k̲h̲īn or s̲h̲īn, called also k̲s̲h̲e and k̲h̲es̲h̲īn is a combined form of خ k̲h̲e and ش s̲h̲īn, and corresponds with the ष of the Sanskrit This letter also has two distinct sounds By the Yusufzais and eastern tribes it is pronounced hard as k̲h̲, and by the K̲h̲ataks and western tribes soft as s̲h̲ Ex ښه k̲h̲ah (good) with the Yusufzais is pronounced s̲h̲ah by the K̲h̲ataks پښتو puk̲h̲to or pus̲h̲to, ښادي k̲h̲ādi or s̲h̲ādi, etc , are instances ښ k̲h̲īn is often used for ش s̲h̲īn in words introduced from the Persian Owing to the different sounds of this letter ښ k̲h̲īn or s̲h̲īn, the following transformations are observed when it is combined with the letter ک kāf without the intervention of a vowel By the Yusufzais and eastern Afghans the ښ k̲h̲īn, when thus combined, is always made to precede the ک kāf, as in the words k̲h̲kenastal (to sit), k̲h̲kal (to draw), k̲h̲kārah (apparent), k̲h̲ke (in), k̲h̲kata (under), etc But by the K̲h̲ataks and western tribes the ښ s̲h̲īn, under similar combinations, is always made to follow the ک kāf, as ks̲h̲enastal, ks̲h̲al, ks̲h̲ārah, ks̲h̲e, ks̲h̲ata, etc

*l.* گ *gāf* invariably has the sound of *g* hard, as in *go, gun.* When written ږ *ge,* with which it is sometimes changed, it may have either sound of that letter, as has been explained above (*i*).

*m.* ن *nūn* has always the full sound of *n* as in *none,* except when followed by ب *be,* when it takes the sound of *m.* Ex. لنبه *lanba* (flame) pronounced *lamba,* تنبه *tanba* (a shutter) pronounced *tamba,* وړنبي *wṛunbe* (firstly) pronounced *wṛumbe.* In such cases the ن *nūn* is frequently replaced by م *mīm,* as لمبه, تمبه, وړمبي, etc. When ن *nūn* is combined with ړ *ṛe* it forms the compound consonant nr (ڼ or ړ *ṛūnr*), in which the *n* is nasal. This letter is never found at the commencement of a word. Its sound is peculiar to the Pukkhto and difficult to acquire correctly.

*n.* و *wāw* used as a consonant has the sound of *w* in *was, wet.* By itself it is used as the conjunction *and* to connect words and sentences, and also as a prefix to the particles used as signs to the dative case. For its sounds as a vowel see Art. 8, *b.*

*o.* ه *he* is a mild aspirate like the *h* in *humble.* At the end of a word it is either sounded or perceptible, or else unsounded or imperceptible. In the former case it is called *hāe-ẓāhir,* and in the latter *hāe-khafī.* The ه *khafī* is the final letter of a large class of feminine nouns, and is added to masculine nouns and adjectives whose terminal letter is a consonant, for the formation of their feminines. In poetry this final ه is often dropped and replaced by the short vowel *zwar* or *zabar* (َ). All nouns, adjectives, etc., ending in ه *ẓāhir* are of the masculine gender. When the letter ه occurs at the end of Arabic words introduced into Pukkhto it is written thus ة and sounded as ت, and generally this letter is substituted for it, as زكات for زكاة *zakāt* (alms).

6. In this work the ه *khafī* is represented by the letter *a* at the end of a word, and the ه *ẓāhir* by *h.* For the rest, Professor Forbes' system of Romanizing is here adopted, as shown in the table of the alphabet.

## THE CONSONANTS. (*Ḥurūfi-ṣaḥīḥ.*)

7. According to the Arabian system, on which the Pukkhto, like other Oriental grammars, is based, all the letters of the alphabet are used as consonants.

*a.* The only letters requiring notice here are ا *alif* and ع *'ain* These consonants at the commencement of a word or syllable are very weak aspirates. The former proceeds from the mouth alone, and the latter from the throat. In common with the other consonants, they depend for their sound upon the vowel by which they may be "moved."

*b.* A consonant when moved by a vowel to form a syllable is said to be *mutaharrik* or "moveable." When in the middle or end of a word and not so "moved,' it is said to be *sākin* or "quiet," and is then marked with the sign ـْ *jazm.*

*c.* When a consonant is doubled the sign ـّ *tashdid* is written over it, and the letter is distinctly sounded twice.

## THE VOWELS (*Harakāt*)

8. The letters ا *ā*, و *wāw*, and ی *ye*, when *sākin*, are used with the three short vowels *zwar* or *zabar* ـَ, *zer* ـِ, and *pesh* ـُ, or *fatha*, *kasra*, and *zamma*, as they are respectively styled in Arabic, to form the long vowels and diphthongs.

*a.* Thus ا *alif*, which is invariably preceded by ـَ *zwar*, unites with it and forms the long vowel represented by *ā* and sounded as in *yarn*, *barn*, etc. Ex. باد *bād* (air), لار *lār* (road), etc.

*b.* و *wāw sākin*, preceded by its corresponding short vowel ـُ *pesh*, unites with it and produces two distinct sounds, viz , as *ū* in *rule*, called *wāw-i-m'arūf*, and as *o* in *pole*, called *wāw-i majhūl.* خوږ *khūg* (hurt), کوڼ *kūṇ* (deaf), لوند *lūnd* (wet), etc , are examples of the former. خوږ *khog* (sweet), خوب *khob* (sleep), کوړ *koṛ* (a dog-louse), تور *tor* (black), etc , are examples of the latter.

When و *wāw* is preceded by the short vowel ـَ *zwar*, it sometimes unites with it and produces the diphthong *au*, sounded as the *ou* in *sound*, *house*, etc. جَور *j-aur* (oppression), قَوم *qaum* (tribe), کَوتر *kauntar* (a pigeon), etc., are examples. In Pukkhto, however, it is more common for the و *wāw* to remain distinct as a consonant, retaining the sound of *w*. This is particularly the case at the end of words or syllables where the و *wāw* is preceded by ـَ *zwar*. Ex. رَودل *rawdal* (to suck), لَودل *lawdal* (to say), پلو *palaw* (side), گرو *graw* (pledge), منډو *mandaw* (a porch), etc.

When و *wāw* is preceded by the short vowel ـِ *zer*, it never unites with it, but remains separate, and is sounded as a consonant. Ex. سِوري *siwrai* (shade), زِوي *ziwe* (matter), لِوال *liwāl* (hungry), etc.

*c.* ي *ye sākin*, preceded by the short vowel ـَ *zwar*, unites with it and produces the diphthong *ai*, which is sounded like the *i* in *file* if in the middle of a word, and like the *ai* in *sail* if at the end of a word. سيل *sail* (a ramble), خيمه *khaima* (a tent), etc., are examples of the former sound; and سړي *saṛai* (a man), لرګي *largai* (a stick), etc., are examples of the latter.

When ي *ye* is preceded by the short vowel ـُ *pesh*, which is a rare occurrence in Pukkhto, no union takes place; it remains as a consonant with the sound of *y*, as in the word مُيَسَّر *muyassar* (procurable).

When ي *ye* is preceded by the short vowel ـِ *zer* it unites with it, and produces two distinct sounds, viz., as *ī* (sounded like the double *e* in *feel*), called *yāe-m'arūf*, and as *e* (sounded like the *a* in *fate*), called *yāe-majhūl*. سپين *spīn* (white), شين *shīn* (green), ټيټ *ṭīṭ* (bowed), etc., are examples of the former; and بينش *bensh* (a rafter), ديرش *dersh* (thirty), تيل *tel* (oil), etc., of the latter.

*d.* When و *wāw* and ي *ye* are followed by the long vowel ا *ā*, they retain their sounds as consonants, *w* and *y* respectively, forming no union with the preceding vowel, as توان *tuwān* (power), بيان *bayān* (recital).

9. There are then, to recapitulate, ten vowel sounds in the Pukkhto, viz., the three short vowels, *zabar*, *zer*, and *pesh*, represented by *a*, *i*, and *u* respectively; the three long vowels, formed by their combinations with ا *alif*, ي *ye*, and و *wāw*, and represented by *ā*, *ī*, and *ū* respectively; the two diphthongs *au* and *ai*, formed by the union of و *wāw* and ي *ye* respectively with a preceding ـَ *zwar*; and the two *majhūl* sounds of و *wāw* and ي *ye*, formed by their combinations with ـُ *pesh* and ـِ *zer* respectively, as above explained.

10. The following table, taken from Forbes' Hindūstānī Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column I., as written in the Naskh character in column II., and as represented in the Roman character in column III.

| DESCRIPTION | COL. I | COL. II | COL. III |
|---|---|---|---|
| Short Vowels . . . . | fun | فَن | fan |
| | fin | فِن | fin |
| | foot | فُت | fut |
| Long Vowels . . . . . | fall | فَال | fāl |
| | feel | فِيل | fīl |
| | fool | فُول | fūl |
| Diphthongs . . . . | fowl | فَول | faul |
| | file | فيل | fail |
| Majhūl و and ى . . . | foal | فول | fol |
| | fail | فيل | fel |

11 The following symbols are used with the vowel ا *alif*.

*a* ~ *madda*, which signifies prolongation, is written over ا *alif* commencing a word to prolong its sound or make it a long vowel, as آزاد *āzād* (free), instead of ااراد.

*b* ء or ئ or ۂ *hamza*, called also *yāe m'adūm*, or the "abolished e," is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. نائی *nā ī* (a barber), فائده *fā-ida* (benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English In Pukkhto it is used with a large class of mostly monosyllabic words to indicate a separation or division of the short vowel composing such words. Ex وَءر *wa-ar* (winning), پَءڅ *pa-ats* (blunt), خَءت *kh a-at* (a hillock), etc. By some tribes such words are pronounced as if the short vowel was ُ (*pesh*), as *wur*, *puts*, *khut*, etc

*c.* ٱ *wasla* signifies "union," and, written over the ال *al* commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it, as بيت ٱلمقدس *baitu l muqaddas* (the holy temple, Jerusalem).

*d.* The symbols ً, ٍ, and ٌ *tanwin*, or "nunation," occur at the end of

Arabic words to denote their termination in *n*. It will be observed that these symbols are merely the doubling of the three vowel points, which then take the sounds of *-an*, *-in*, and *-un* respectively.

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## SECTION II.

### THE PARTS OF SPEECH. (*Kalima.*)

12. In Pukkhto, as in the Arabic and Persian, the several parts of speech are classified under three heads, viz., the noun, the verb, and the particle.

#### THE NOUN. (*Ism.*)

13. The noun is a word which by itself expresses an independent meaning, but does not indicate time. It possesses gender, number, and case, and comprises all substantives, adjectives, pronouns, participles, and infinitives, as کاڼړي *kāṉrai*, s. (stone), سپک *spuk*, a. (light), هغه *haghah*, pr. (that), ويونکي *wayūnkai*, part. act. (speaker), وهلي *wahalai*, part. pass. (beaten), شارېل *shārbal*, v. a. (churning).

14. The Article.—In Pukkhto there is no word corresponding with the articles *a*, *an*, or *the*. The articles are inherent in the nouns, but when special distinction is required they are expressed by the numeral يو *yo* (one) for the indefinite article, and by the demonstrative pronouns دا *dā*, and دغه *daghah* (this) for the definite article.

15. Gender (*jins*).—The noun in Pukkhto has two genders, the masculine (*muzakkar* or *nar*) and the feminine (*muwannaṣ* or *kkhadza*). They affect also the terminations of the verb. When not explained by the word itself, the gender of substantives, adjectives, etc., is determined by the termination of the nominative case singular, according to the following rules.

16. All substantives, adjectives, participles, etc., of the masculine gender terminate in the nominative case singular in one or other of the following ways, viz :—

*a.* Rule 1.—All nouns ending in the diphthong يَ *ai* are, without exception, masculine. Ex.—

| | |
|---|---|
| سړيَ *sarai*, a man | لرگيَ *largai*, a stick. |
| كاڼريَ *kāṇrai*, a stone | نمسيَ *nmasai*, a grandson |

*b.* Rule 2.—All nouns denoting profession or calling, and ending in يِ ī (*yae-m'arūf*), are, without exception, of the masculine gender. Ex.—

| | |
|---|---|
| دوبي *dobī*, a dyer | سپاهي *spāhī*, a soldier. |
| خوني *khūnī*, a murderer. | نائي *nāī*, a barber. |

*c.* Rule 3.—All nouns ending in the perceptible ه (*hae zāhir*) are, without exception, of the masculine gender. Ex.—

| | |
|---|---|
| اوړه *orah*, flour. | ويښته *weḳhtah*, hair. |
| غوبه *ghobah*, a cowherd. | مېړه *merah*, a master. |
| پرېواته *prewātah*, a falling | خاته *khatah*, a rising. |

*d.* Rule 4.—Nouns terminating in any consonant, including و *waw* and ى *ye*, when used as such, are, as a rule, of the masculine gender. Ex.—

| | |
|---|---|
| کټ *kaṭ*, a cot | لاس *lās*, a hand. |
| اوښ *ūkhkh*, a camel. | چرگ *churg*, a cock. |
| سلو *belho*, a hone. | مندو *mandaw*, a shed |
| ځوي *dzoe*, a son. | مرئي *mraʼe*, a slave. |

17. To the above rule 4 there are numerous exceptions. In several of them the gender is indicated by the sex, as will be seen in the annexed list, which includes most of the exceptions to the rule noted.

*a.* A list of feminine nouns with a masculine termination.

| | |
|---|---|
| بجل *bujul*, ankle bone. | پمبچو *pumbechū*, cotton stalk. |
| برخو *barkhKho*, the cheek. | ترښځ *tarkhkhadz*, an adze. |
| برستن *brastan*, a quilt | ترور *tror*, aunt. |
| بن *baʼan*, rival wife | تندار *tanlār*, uncle's wife. |
| بورجل *borjal*, a resort (place). | تبر *tabar*, a wife. |
| پلټن *paltan*, a regiment | څرمن *tsarman*, skin. |

جن *ja-an*, a girl.
څنگل *tsangal*, elbow.
چنگل *changul*, a claw.
خارو *khāro*, a cock's spur.
خپر *khapar*, palm, sole.
خور *khor*, sister.
درشل *darshal*, door frame.
درکړ *drakaṛ*, wheel tire.
رندار *rundār*, brother's wife.
زانگو *zāngo*, a swing.
ږمنز *gamanz*, a comb.
ستن *stan*, a needle.
سمڅ *smats*, a cave.
غوجل *ghojal*, a cow-shed.
غندل *ghandal*, a sprout.
غيږ *gheg*, the bosom.
گاهر *gāhar*, herd of oxen.
لار *lār*, a road.
لانبو *lānbo*, swimming.
لمن *laman*, a skirt.
لنگور *langor*, a span.
لور *lūr*, daughter.
لويشت *lwesht*, a span.
مرز *mṛaz*, a quail.
منگل *mungal*, a paw.
مور *mor*, a mother.
مياشت *myāsht*, a month.
ميچن *mechan*, hand-mill.
ميرمن *merman*, mistress.
ميږ *meg*, an ewe.
ناوي *nāwe*, a bride.
ندرور *ndror*, husband's sister.
نږور *ngor*, son's wife.
ورشو *warsho*, a lawn.
ورځ *wradz*, a day.
وريځ *waryadz*, a cloud.
وندر *wandar*, a tether.
يور *yor*, husband's brother's wife

*b*. Some nouns ending in و *wāw*, and denoting animate beings, are both masculine and feminine. Ex.—

باگو *bāgū*, a goblin.
بيزو *bīzo*, a monkey.
پيشو *pīsho*, a cat.
ميلو *melū*, a bear.

18. All substantives, adjectives, participles, etc., of the feminine gender terminate in one or other of the following ways, viz. :—

*a*. Rule 1.—All purely Pukkhto nouns, etc., ending in the letter ا *alif* are of the feminine gender. Ex.—

ژړا *jaṛā*, crying.
شا *shā*, the back.
غلا *ghlā*, robbery.
غوا *ghwā*, a cow.
ملا *mlā*, the loin.
نيا *nyā*, grandmother.

*b* RULE 2—Nouns of foreign derivation adopted into the Pukkhto and ending in ا *alif* are of the masculine gender Ex —

| | |
|---|---|
| بروا *barwa*, a pimp | زنا *zina*, adultery |
| بورا *baura*, a drone bee | صبا *saba*, morning |
| بيگا *bega*, evening | کاکا *kaka*, uncle paternal |
| تونبيا *tonbiya*, cotton thread | ماما *mama*, uncle maternal |
| چوړا *chūra*, a bangle | ملا *mulla*, a priest |
| جولا *jola*, a weaver | ميا *miya*, a friar |

Some nouns of this class, in Pukkhto, take the masculine termination ی *e*, used as a consonant Ex —

| | |
|---|---|
| آشنای *āshnae*, a friend | گدای *gadae*, a beggar |
| خدای *Khudae*, God | امرای *umrae*, a noble |

*c* RULE 3—All nouns terminating in the imperceptible ه (*hāe khafī*) are, without exception, of the feminine gender Ex —

| | |
|---|---|
| اوبه *oba*, water | چاړه *chara*, a knife |
| بېله *bela*, an island | کنده *kanda*, a ravine |
| توره *tūra*, a sword | نښه *nakhkha*, a banner |

*d* RULE 4—All nouns terminating in ئي *aī* (*yae ma'rūf* preceded by *hamza*) are, without exception, of the feminine gender Ex —

| | |
|---|---|
| پټئ *paṭaī*, a bandage | شوشئ *shashaī*, a firebrand |
| څپلئ *tsaplaī*, a sandal | شونتئ *shontaī*, a pine torch |
| سپوږمئ *spogmaī*, the moon | مرئ *maraī*, the throat |

*e* RULE 5—Nouns terminating in ی ī (*yāe m'arūf* alone), and denoting condition or state, are of the feminine gender Ex (see Art 16, *b*)—

| | |
|---|---|
| بدي *badī*, evil | ښادي *khādī*, joy |
| خواري *khwārī*, poverty | گدايي *gadāī*, beggary |
| خوښي *khwakhī*, pleasure | نيکي *nekī*, honesty |

*f* RULE 6—A few plural nouns, whose singular ending in ه *khafī* is

obsolete, terminate in ي e (*yāe-majhūl*), and are, without exception, of the feminine gender. Ex.—

| | |
|---|---|
| ايري *īre*, ashes. | غني *g͟hane*, thorns. |
| خولي *k͟hwale*, sweat. | نيني *nīne*, parched grain. |
| دوړي *dūṛe*, dust. | واوري *wāwre*, snow. |
| تروي *tarwe*, whey. | وريژي *wrīje*, rice grain. |
| شوملي *s͟homle*, buttermilk. | ويني *wīne*, blood. |
| زوي *ziwe*, matter. | اوربوشي *orbūs͟he*, barley. |

19. Feminines are formed from masculines according to the following rules:—

*a.* RULE 1.—If the masculine end in the diphthong ي *ai*, the feminine is formed by changing it to ئ *a-ī* (*yāe-m'arūf* preceded by *hamza*). Ex.—

| | |
|---|---|
| اوسي *osai*, a buck. | اپريدي *aprīdai*, Afridi male. |
| اوسئ *osa-ī*, a hind. | اپريدئ *aprīda-ī*, Afridi female. |
| سپي *spai*, a dog. | يوسپزي *yūsupzai*, Yusufzai, *m.* |
| سپئ *spa-ī*, a bitch. | يوسپزئ *yūsupza-ī*, Yusufzai, *f.* |

*b.* RULE 2.—If the masculine end in ي *ī* (*yāe-m'arūf* alone) the feminine is formed by dropping the final ي *ī*, and adding نړه *anṛa*. Ex.—(Art. 16, *b.*)

| | |
|---|---|
| دوبي *dobī*, a dyer. | نائي *nā-ī*, a barber. |
| دوبنړه *dobanṛa*, dyer's wife. | ناينړه *nāyanṛa*, barber's wife. |
| موچي *moc͟hī*, a cobbler. | هاتي *hātī*, elephant, *m.* |
| موچنړه *moc͟hanṛa*, cobbler's wife. | هاتنړه *hātanṛa*, elephant, *f.* |

*c.* RULE 3.—If the masculine ends in any consonant, excepting ا *alif*, و *wāw*, and ه *hāě ẓāhir*, it forms the feminine by adding ه *hāe k͟hafī* to the last letter. Ex.—

| | |
|---|---|
| اوښ *ūk͟kh*, a camel, *m.* | آشناي *ās͟hnāe*, a friend, *m.* |
| اوښه *ūk͟kha*, a camel, *f.* | آشنايه *ās͟hnāya*, a friend, *f.* |
| چرګ *c͟hirg*, a cock. | سوي *soe*, buck hare. |
| چرګه *c͟hirga*, a hen. | سويه *soya*, doe hare. |

*d.* RULE 4.—Those masculine nouns ending in a consonant which are of one

syllable, formed by the long vowel و *ū* (*wāw-i-m'arūf*), or of more than one syllable, the last of which is formed by that vowel, form the feminine by replacing و by the short vowel *zabar* ـَ and adding ه *hāe khafī* to the last letter of the word Ex (Art 22, *c*)—

| | |
|---|---|
| شپون *shpūn*, a shepherd | پښتون *pukhktūn*, Pukhktūn, *m* |
| شپنه *shpana*, a shepherdess | پښتنه *pukhktana*, Pukhktūn, *f* |
| شکونړ *shkūnr*, porcupine, *m* | گدون *gadūn*, Gadūn, *m* |
| شکنړه *shkanra*, porcupine, *f* | گدنه *gadana*, Gadūn, *f*. |

*c* RULE 5 —Nouns terminating in the perceptible ه (*hāe zahir*) form the feminine by inserting ن *nūn* before the final ه *he*, which then becomes imperceptible (*hāe khafī*), as in the following examples —

| | |
|---|---|
| اوښه *ūkhkbah*, camel man | کوربه *korbah*, a host |
| اوښبنه *ūkhkbana*, camel woman | کوربنه *korbana*, a hostess |
| غوبه *ghobah*, cowherd | ميلمه *melmah*, a guest, *m* |
| غوبنه *ghobana*, cowherdess | ميلمنه *melmana*, a guest, *f*. |

20 To the above rules (Art 19) there are several exceptions in the case of animate objects that have entirely different words for the opposite sexes, just as in the English The following list comprises the most common examples —

| | |
|---|---|
| آس *ās*, a horse | خښتن *tsakhktan*, husband |
| آسپه *aspa* a mare | ښځه *khkad'a*, [redacted] wife |
| اوښي *awkhkai*, wife's brother | خورئي *khora'e*, nephew. |
| ښينه *khkina*, wife's sister. | خورځه *khordza*, niece |
| پلار *plār*, father. | ځوي *dzoe*, son |
| مور *mor*, mother | لور *lūr*, daughter |
| پلندر *plandar*, step father | زلمي *zalmai*, youth |
| مېره *maira*, step mother | پېغله *peghla*, maid |
| تربور *tarbūr*, cousin, *m* | سخر *sakhar*, father-in law |
| ترله *tarla*, cousin, *f* | خواښه *khwākhka*, mother in law |
| تره *trah*, uncle | سړی *sarai*, man |
| ترور *tror*, aunt | ارتنه *artina*, [redacted] woman |

| | |
|---|---|
| سنډه *sanḍah*, buffalo, *m.* | نږور *ngor*, daughter-in-law. |
| ميښه *mekkha*, buffalo, *f.* | ځوم *dzūm*, son-in-law. |
| غوئي *ghwa-e*, bull. | نيکه *nīkah*, grandfather. |
| غوا *ghwā*, cow. | نيا *nyā*, grandmother. |
| ليور *lewar*, husband's brother. | وراره *wrārah*, brother's son. |
| ندرور *ndror*, husband's sister. | وريره *wrera*, brother's daughter. |
| ميړه *meṛah*, master. | ورور *wror*, brother. |
| ميرمن *merman*, mistress. | خور *khor*, sister. |
| نارينه *nārīnah*, male. | هلك *halak*, boy. |
| ماندينه *māndīna*, female. | جنئي *jina-ī*, girl. |

21. NUMBER (*'adad*).—There are two numbers in Pukkhto, the singular (*wāḥid*) and plural (*jama'*). The singular terminations of nouns have been described in the preceding articles, 16 to 20. It remains now to explain how the plurals are formed from them.

22. The plurals of masculine nouns are formed from the singulars according to the following rules:—

*a.* RULE 1.—All masculine nouns ending in the diphthong ي *ai* form the nominative plural by changing it to ي *ī*. To this rule there are no exceptions. Ex.—

| | |
|---|---|
| سپي *spai*, a dog. | کوونکي *kawūnkai*, a doer. |
| سپي *spī*, dogs. | کوونکي *kawūnkī*, doers. |
| سړي *saṛai*, a man. | ويونکي *wayūnkai*, a speaker. |
| سړي *saṛī*, men. | ويونکي *wayūnkī*, speakers. |

*b.* RULE 2.—All masculine nouns ending in ي *ī* (*yāe-m'arūf*) (Art. 16, *b*) form the plural by adding ان *ān* to the last letter of the nominative singular. Ex.—

| | |
|---|---|
| دوبي *dobī*, a dyer. | سپاهي *spāhī*, a soldier. |
| دوبيان *dobiyān*, dyers. | سپاهيان *spāhiyān*, soldiers. |
| خوني *khūnī*, a murderer. | کسبي *kasbī*, an artificer. |
| خونيان *khūniyān*, murderers. | کسبيان *kasbiyān*, artificers. |

*c.* RULE 3.—Nouns masculine ending in any consonant, including و *wāw* and ي *ye* when used as such, but excepting ه *ẓāhir*, form the plural by adding ونه *ūna* to the nominative singular, if they denote inanimate objects. Ex.—

| | |
|---|---|
| پرهار *parhār*, a wound. | ډنډ *dand*, a pond |
| پرهارونه *parhārūna*, wounds | ډنډونه *dandūna*, ponds |
| گرو *graw*, a pledge. | سکوی *sloe*, a stitch |
| گروونه *granūna*, pledges | سکویونه *sloyūna*, stitches |

*d* RULE 4 —Nouns masculine ending in any consonant, and denoting animate objects, form the plural by adding ان *an*, گان *gān*, or یان *yān* to the nominative singular Ex —

| | |
|---|---|
| مار *mār*, serpent. | مېره *merah*, a master. |
| ماران *mārān*, serpents | مېرهگان *merahgan*, masters |
| لرم *laram*, a scorpion | ملا *mulla*, a priest |
| لرمان *laramān*, scorpions | ملایان *mullayān*, priests |
| لېوه *lewah*, a wolf | آشنای *ashnāe*, a friend |
| لېوهگان *lewahgān*, wolves | آشنایان *āshnayān*, friends |
| شادو *shādo*, a monkey | کاکا *kaka*, an uncle |
| شادوگان *shadogān*, monkeys | کاکاگان *kakāgan*, uncles |

*e* RULE 5.—Nouns ending in a consonant, and of one syllable formed by the long vowel و *wāw*, or of more than one syllable, the last of which is formed by that vowel, form the plural by changing و *wāw* into ا *alif* and adding ه *zāhir* to the last letter of the nominative singular Ex —

| | |
|---|---|
| سوور *swor*, a horseman | بېلتون *biyaltūn*, separation |
| سواره *swarah*, horsemen | بېلتانه *biyaltānah*, separations |
| شپون *shpūn*, a shepherd | کونډتون *kundtūn*, widowhood |
| شپانه *shpānah*, shepherds | کونډتانه *kundtānah*, widowhoods |
| شپول *shpol*, a hedge | لرمون *larmūn*, a gut |
| شپاله *shpālah*, hedges | لرمانه *larmānah*, the bowels |

NOTE —Some of these nouns use the plural form as a singular noun Ex لرمانه *larmānah* (belly), زنگانه *zangānah* (knee), as دَ لرمانه درد *da larmānah dard* (belly ache), دَ زنگانه سترگه *da zangānah starga* (knee-cap)

*f.* RULE 6 —Nouns masculine ending in ه *zāhir*, and which form their feminines by the insertion of ن *nūn* before the final ه *h* (Art. 19, *e*), form the

plural by inserting ان *ān* before the terminal ه *h* of the nominative singular which itself remains unaltered. Ex.—

| | |
|---|---|
| غوبه *ghobah*, a cowherd. | میلمه *melmah*, a guest. |
| غوبانه *ghobānah*, cowherds. | میلمانه *melmānah*, guests. |

*g*. Rule 7.—A class of masculine nouns which end in a consonant and denote sound alone, form the plural by adding هار *hār* to the nominative singular. Ex.—

| | |
|---|---|
| پرچ *prach*, a sneeze. | شرنگ *shrang*, a jingling. |
| پرچهار *prachahār*, sneezes. | شرنگهار *shrangahār*, jinglings. |
| شر *shir*, a pattering. | گړ *ga-ar*, a rumbling. |
| شرهار *shirahār*, patterings. | گړهار *ga-arahār*, rumblings. |

*h*. Rule 8.—Many nouns of the masculine gender, ending in any letter and for the most part denoting inanimate objects, have a plural signification, and are the same in the singular and plural. Ex.—

| | |
|---|---|
| اوړه *oṛah*, flour. | مالوچ *mālūch*, cotton. |
| رانجه *rānjah*, collyrium. | وابښه *wākkhah*, herbage. |
| کچ *kuch*, butter. | ویښته *wekkhtah*, hair. |

23. To the above rules there are a few exceptions. The following list comprises the most common examples.

| | |
|---|---|
| پلار *plār*, a father. | خرشن *kharshan*, horse dung. |
| پلارونه *plārūna*, fathers. | خرشنه *kharshana*, stable refuse. |
| ورور *wror*, a brother. | زړه *zṛah*, a heart. |
| ورونړه *wrūnṛa*, brothers. | زړونه *zṛūna*, hearts. |
| تره *trah*, an uncle. | غل *ghal*, a thief. |
| ترونه *trūna*, uncles. | غلهٔ *ghla-ah*, thieves. |
| خوی *dzoe*, a son. | آس *ās*, a horse. |
| خامن *dzāman*, sons. | آسونه *āsūna*, horses. |
| خر *khar*, an ass. | مل *mal*, a comrade. |
| خرهٔ *khra-ah*, asses. | ملهٔ *mla-ah*, comrades. |

Note.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel َ *zwar*, make the nominative plural by inserting ٔ *hamza* above

the last syllable Ex ورر nazar (a wing), ورڑ naza ar (wings), سخوندر s<u>kh</u>wandar (a steer), سخوندرْ s<u>kh</u>wanda ar (steers), etc

24. The plurals of feminine nouns are formed from the singulars according to the following rules

*a* RULE 1 —Nouns of the feminine gender ending in ا *alif*, and denoting inanimate objects, undergo no change for the nominative plural with the eastern Afghans, but with the tribes of the west the plural of such words is formed by adding وی *we* or *wi* to the nominative singular Ex —

| | |
|---|---|
| ژړا *jara*, a crying | ویرا *waina*, a dirge |
| ژړاوی *jarawe*, cryings | ویراوی *wainane*, dirges |
| ها *ha*, an egg | بلا *bala*, a calamity |
| هاوي *hane*, eggs | بلاوی *balawe*, calamities |

*b* RULE 2 —Nouns feminine ending in ئ *a i* in the nominative singular make no change for the nominative plural Ex —

| | |
|---|---|
| جنئ *jina i*, a girl, girls | مرئ *mara i*, the throat, throats |
| سپوږمئ *spogma i*, the moon, moons | نورئ *nmara-i*, a morsel, morsels |

*c* RULE 3 —Feminine nouns ending in ي *i* in the nominative singular form the nominative plural by changing it to ئ *a i* Ex —

| | |
|---|---|
| بدی *badi*, evil | خواري *<u>kh</u>wari*, distress |
| بدئ *bada i*, evils | خوارئ *<u>kh</u>wara i*, distresses |
| تنگي *tangi*, strait | نیکي *neki*, virtue |
| تنگئ *tanga i*, straits | نیکئ *neka i*, virtues |

*d* RULE 4 —Nouns feminine ending in the ه *Hafi* form the plural by changing it to ې *e* (*ya-e-majhul*) Ex —

| | |
|---|---|
| خره *<u>kh</u>ara*, a she-ass | ښځه *<u>kh</u>a i a*, a woman |
| خرې *<u>kh</u>are*, she-asses | ښځې *<u>kh</u>i i e*, women |
| توره *tura*, a sword | ناله *nala*, a canal |
| توری *ture*, swords | نالی *nal*, canals |

*e* RULE 5 —Nouns feminine ending in a consonant form the plural

by adding the short vowel *zer* ـِ *i* to the last letter of the nominative singular, or ي *e*, as in the preceding rule. Ex.—

| | |
|---|---|
| برستن *brastan*, a coverlet. | لار *lār*, a road. |
| برستنِ *brastani*, coverlets. | لارِ *lāri*, roads. |
| پلټن *paltan*, a regiment. | مېچن *mechan*, a handmill. |
| پلټنِ *paltani*, regiments. | مېچنِ *mechani*, handmills. |

*f.* Rule 6.—But if the feminine noun end in و *wāw* in the singular, it forms the plural by adding گانِ *gāni*, or گاني *gāne*. Ex.—

| | |
|---|---|
| پيشو *pīsho*, a she-cat. | زانګو *zāngo*, a cradle. |
| پيشوګانِ *pīshogāni*, she-cats. | زانګوګانِ *zāngogāni*, cradles. |
| مېلو *melū*, a she-bear. | ورشو *warsho*, a lawn. |
| مېلوګانِ *melūgāni*, she-bears. | ورشوګانِ *warshogāni*, lawns. |

25. To the above rules there are a few exceptions, in the case of some feminine nouns which, denoting consanguinity or relationship, form their plurals irregularly. The following list comprises most of them. The final ي *e* is often replaced by ـِ *i*.

| | |
|---|---|
| خور *khor*, a sister. | ندرور *ndror*, husband's sister. |
| خويندي *khwainde*, sisters. | ندرندي *ndrande*, husband's sisters. |
| مور *mor*, a mother. | نږور *ngor*, son's wife. |
| ميندي *mainde*, mothers. | نږيندي *ngende*, sons' wives. |
| لور *lūr*, a daughter. | ناوي *nāwe*, a bride. |
| لونړي *lūnre*, daughters. | ناويانِ *nāwiyāni*, brides. |
| يور *yor*, a sister-in-law. | نيا *nyā*, a grandmother. |
| يونړي *yūnre*, sisters-in-law. | نياګانِ *nyāgāni*, grandmothers. |

26. Case (*hālat*).—Like the Arabic, the Pukkhto recognizes only three states of the noun.

I. The actor or "agent" (*fā'il*), which includes the nominative and instrumental cases.

II. The adjunct or "oblique" (*izāfat*), which includes the genitive, dative, ablative, locative, and vocative cases.

III The acted upon or "object" (*mafa'ūl*), which is represented by the accusative case

*a* Of these several cases, the nominative and accusative have one and the same form in all nouns and under all circumstances The remaining cases, called oblique cases, are distinguished by the addition of certain particles to the nominative cases singular and plural, for each case separately except the instrumental, which has none

27 In some classes of nouns the oblique cases of the singular are inflected, that is to say, the termination of the nominative case is changed The following rules are observed —

*a* RULE 1 —Masculine nouns that end in any consonant, including ا *alif*, و *wāw*, and ه *zahir*, as also such as end in the vowel ي ī (*yae ma'rūf*), are, with rare exceptions, incapable of inflection in the singular But those that end in the diphthong ى *ai* inflect or change it to ي ī in the oblique cases of the singular

*b* RULE 2 —Feminine nouns that end in the letters ا *alif*, و *wāw*, or ى *ye*, as also such as end in the vowels ي ī and ئ *a ī*, are incapable of inflection in the singular But those that end in ه *khafī* change it in the oblique cases singular to ى *e* (*yae majhūl*), and those that end in a consonant inflect the oblique cases singular by adding the short vowel *zer* ِ *i* to the last letter of the nominative

28 All nouns of whatever kind, and of both genders, invariably inflect the oblique cases of the plural by the sign و *o* or ُ *u* at the end of the nominative The following rules are observed —

*a* RULE 1 —In the plural the oblique cases of all masculine nouns are inflected by the addition of و *o* to the last letter of the nominative case, if it end in ي ī, ان *ān*, گان *gān*, or يان *yān* But if the nominative end in ونه *ūna*, then the final ه is dropped and replaced by و in the inflected cases Sometimes the inflected terminations انو *āno*, گانو *gāno*, and ونو *ūno* are contracted to و *o* and گو *go*

*b* RULE 2 —In the plural of all feminine nouns the oblique cases are formed by dropping the ى *e*, ئ *a ī*, or ِ *i* of the nominative, and replacing them by و *o* or ُ *u* If the nominative end in ا *alif* the oblique cases are formed by adding و *wāw* to it.

29. The nominative case (*ḥālati-fā'il*) is the simple form of the noun, as سړي *saṛai* (a man), ځمکه *zmaka* (the earth). In all nouns and in both numbers the nominative has the same form as the accusative case, from which it is distinguished by its position in a sentence. In those nouns that are not capable of inflection in the singular the instrumental case has the same form as the nominative and accusative. They are distinguished from each other by the following rules:—

*a.* RULE 1.—The nominative case precedes the accusative in all constructions with an intransitive verb, or the present and future tenses of a transitive verb. Ex. پلار خپل ځوي پيژني *plār khpul dzoe pejanī* (the father recognises his own son), ځوي خپل پلار پيژني *dzoe khpul plār pejanī* (the son recognises his own father), سړي سړي وهي *saṛai saṛai wahī* (man beats man), سړي ښځه وهي *saṛai kkhadza wahī* (man beats woman), ښځه سړي وهي *kkhadza saṛai wahī* (woman beats man).

*b.* RULE 2.—The nominative case follows the instrumental in all constructions with the imperfect and past tenses of transitive verbs. Ex. مار آس وُ چيچه *mār ās wu chīchah* (the snake bit the horse), آس مار وُ واژه *ās mār wu wājah* (the horse killed the snake).

30. The genitive case (*ḥālati-izāfat*) is distinguished by the particle دَ *da* (of), which invariably precedes its noun. Ex. دَ کور چت *da kor chat* (the roof of a house), دَ سړي لاس *da saṛī lās* (the man's hand), دَ ښځي دَ سر دَ ويښتو رنګ *da kkhadze da sar da wekkhto rang* (the colour of hair of head of woman).

31. The dative case (*ḥālati-mafa'ūliyat*) is distinguished by the particle تَه *ta* or تَ *ta* (to, unto), which always follows its noun. Ex. ښهر تَه تلي دي *kkhahr ta talai dai* (he has gone to the city), ما تَه راکه *mā ta rāka* (give to me), سړي تَه ورکړه *saṛī ta warkṛah* (he gave to the man).

*a.* The particles لَه *la*, لره *lara*, ورتَ *wata*, and وتَه *wata*, are commonly used in place of تَ or تَه.

*b.* In composition و ، وتَه *wa wata* is often used instead of the forms above noted, but the و *wa* precedes and the وتَه *wata* follows the noun.

32. The accusative case (*ḥālati-mafa'ūl*) has the same form as the

nominative, except in the personal pronouns That is to say, it has no particle either prefixed or affixed, and is never inflected in the singular number It is distinguished by its position in a sentence, which is after the nominative, as has been explained above (Art 29, *a*)

33 The instrumental case (*halati fa'il*) is recognised by its simple inflection in nouns capable of inflection, and by its position at the commencement of a sentence in nouns incapable of inflection in the singular number It is thus, in the latter case, distinguished from the nominative, which has the same form, but follows the instrumental and agrees with the verb in gender and number The instrumental case can only be used with the imperfect and past tenses of transitive verbs

*a* The instrumental case in Pukhto is analogous to the instrumental case with نے *ne* of the Hindūstānī, when the particle کو *ko* of that language is not used with the noun which represents the object That is to say, the instrumental case in Pukhto represents the "agent" or actor, and precedes the "acted upon" or object which is placed in the nominative case the verb agreeing with it in gender and number Ex —

Hindūstānī, آدمی نے عورت ماری *admi ne aurat mari* (the man beat the woman)
Pukhto, سړي ښځه وُ وهله *sari khkhaḏa wu wahala* (the man beat the woman)
Hindūstānī, عورت نے آدمی مارا *'aurat ne admī māra* (the woman beat the man)
Pukhto, ښځې سړی وُ واهه *khkhaḏe sarai wu wahah* (the woman beat the man)

34 The ablative case (*hālati jarri*) is distinguished by the particle له *la* or د *da* placed before the noun, and the particle نه *na* after it Ex له کور نه *la kor na* (from the house), له ونی نه *la wane na* (from the tree)

*a* Sometimes the complement نه *na* is rejected and replaced by the short vowel زبر *zabar* — *a* or ه *hafi* added to the last letter of such nouns as end in a consonant and are uninflected in the singular Ex له کوره *la kora* (from the house) له ځایه *la tsāya* (from the place)

35 The locative case (*hālati mabati*) is distinguished by the preposition په *pa* (on, by, with, etc) Ex په سر *pa sar* (on the head),

په ستركو *pa stargo* (with the eyes), په زرونو *pa zarūno* (by thousands), په دورو ډك *pa dūṛo ḍak* (filled with dust).

*a.* This preposition is sometimes written پَ *pa.* It is also coupled with the adverb كښي *kkshe* or كښِ *kkshi,* which follows the noun as a complement, to denote in, at, with, etc. Ex. په كور كښي څوك شته *pa kor kkshe tsok shta* (is any body in the house?), په كال ښكي *pa kāl kkhke* (in the year).

36. The vocative case (*ḥālati-nidā*) is distinguished by the interjection اي *ai* or او *o* preceding the noun. The former is properly a Persian word, but it is in common use, and perhaps as frequently heard as the proper Pukkhto word او. In words and phrases from the Arabic the interjection يا *yā* of that language is used.

*a.* In nouns of the masculine gender, and denoting animate objects, the letter ه *khafī,* or the short vowel ـَ is added to the last letter of the vocative case in the singular, whether the noun be inflected or not. Ex. اي پلارَ *ai plāra* (oh father!), اي سړيه *ai saṛiya* (oh man!).

*b.* In nouns of the feminine gender, and denoting animate objects, the short vowel ـِ *i* is added to the last letter of the vocative singular, if the noun end in a consonant. In other feminine nouns the vocative case singular, whether inflected or not, has no sign besides the prefixed interjection. Ex. اي خورِ *ai. khori* (oh. sister!), اي جنئي *ai jina-ī* (oh. girl!), اي ښادي *ai kkhādī* (oh joy!).

*c.* In the plural of all nouns, both masculine and feminine, the vocative case has no other sign than the interjection prefixed to the inflected form of the noun. Ex. اي سپاهيانو *ai spāhiyāno* (oh. soldiers!), اي ميندو *ai maindo* (oh, mothers!).

37. In conformity with the preceding rules all nouns in the Pukkhto language may be classed under eight declensions. Of these four are for nouns of the masculine gender, and four for nouns of the feminine gender.

### DECLENSIONS OF NOUNS OF THE MASCULINE GENDER.

38. DECLENSION. I.—In this declension are comprised all nouns of the masculine gender that end in the diphthong ئ *ai.* They inflect the

oblique cases in the singular, and are declined according to the subjoined form.

سړي *saṛai*, a man.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | سړی *saṛai*, a man. | سړي *saṛī*, men. |
| G. | دَ سړي *da saṛī*, of a man. | دَ سړيو *da saṛiyo*, of men. |
| D. | سړي ته *saṛī ta*, to a man. | سړيو ته *saṛiyo ta*, to men. |
| Ac. | سړی *saṛai*, a man. | سړي *saṛī*, men. |
| In. | سړي *saṛī*, by a man. | سړيو *saṛiyo*, by men. |
| L. | په سړي *pa saṛī*, on a man. | په سړيو *pa saṛiyo*, on men. |
| Ab. | له سړي نه *la saṛī na*, from a man. | له سړيو نه *la saṛiyo na*, from men. |
| V. | اي سړيه *ai saṛiya*, oh man! | اي سړيو *ai saṛiyo*, oh men! |

*a.* The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. دَ سړو *da saṛo*, for دَ سړيو *da saṛiyo*, etc.

*b.* Examples of nouns of the first declension.

| | |
|---|---|
| اوسی *osai*, deer. | غاښی *ghākhkhai*, peak. |
| پټی *patai*, field. | کاڼړی *kāṇrai*, stone. |
| ژمی *jamai*, winter. | لرګی *largai*, stick. |
| ستوری *storai*, star. | مېږی *megai*, ant. |

39. DECLENSION II.—In this declension are included those nouns of the masculine gender that end in any consonant, and denote inanimate objects. As a rule they do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

کور *kor*, a house.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | کور *kor*, a house. | کورونه *korūna*, houses |
| G. | دَ کور *da kor*, of a house. | دَ کورونو *da korūno*, of houses. |
| D. | کور ته *kor ta*, to a house. | کورونو ته *korūno ta*, to houses. |
| Ac. | کور *kor*, a house. | کورونه *korūna*, houses. |
| In. | کور *kor*, by a house. | کورونو *korūno*, by houses. |
| L. | په کور *pa kor*, on a house. | په کورونو *pa korūno*, on houses. |
| Ab. | له کور نه *la kor na*, from a house. | له کورونو نه *la korūno na*, from houses. |
| V. | اي کور *ai kor*, oh house! | اي کورونو *ai korūno*, oh houses! |

*a*. Sometimes the oblique cases of the plural are contracted by rejection of the final نو *no*. Ex. دَ كورو *da koro*, for دَ كورونو *da korūno*, etc.

*b*. A few nouns of this declension inflect the oblique cases in the singular. They are of rare occurrence, of only one syllable, and effect the change by transposing the short vowel from the centre to the end of the word. Ex. غر *g͟har* (a mountain), دَ غرَ *da g͟hra* (of a mountain), etc.

*c*. Examples of nouns of the second declension.

| | |
|---|---|
| برج *bruj*, tower. | كمر *kamar*, cliff. |
| پرهار *parhār*, wound. | گرو *grav*, pledge. |
| ډنډ *ḍanḍ*, pool. | لور *lavaṛ*, club. |
| سكوي *skoe*, stitch. | مرگ *marg*, death. |

40. Declension III.—This declension includes those nouns of the masculine gender that end in a consonant, or in the long vowel ي *ī* (*yāe-m'arūf*), and denote animate objects. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

مار *mār*, a snake.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | مار *mār*, a snake. | ماران *mārān*, snakes. |
| G. | دَ مار *da mār*, of a snake. | دَ مارانو *da mārāno*, of snakes. |
| D. | مار ته *mār ta*, to a snake. | مارانو ته *mārāno ta*, to snakes. |
| Ac. | مار *mār*, a snake. | ماران *mārān*, snakes. |
| In. | مار *mār*, by a snake. | مارانو *mārāno*, by snakes. |
| L. | په مار *pa mār*, on a snake. | په مارانو *pa mārāno*, on snakes. |
| Ab. | له مار نه *la mār na*, from a snake. | له مارانو نه *la mārāno na*, from snakes. |
| V. | اي مارَ *ai māra*, oh snake! | اي مارانو *ai mārāno*, oh snakes! |

*a*. This declension also includes one or two nouns which, ending in the long vowel و *ū* (*wāwi-m'arūf*), denote inanimate objects. Ex. كندو *kandū* (a corn-bin), pl. كندوان *kandūān* (corn-bins).

*b*. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. دَ مارو *da māro*, for دَ مارانو *da mārāno*, etc.

*c*. Many nouns of this declension are often declined in the same way as those

of the second declension Ex. آس *ās*, pl. آسونه *āsūna*; پلار *plār*, pl. پلارونه *plārūna*, etc.

*d*. Examples of nouns of the third declension.

| | |
|---|---|
| اوښ *ūkhh*, camel | لړم *laram*, scorpion |
| چرګ *charg*, cock. | ملک *malik*, chief. |
| سوی *soe*, hare. | ملا *mullā*, priest. |
| ګډ *ga-ad*, ram. | یار *yār*, friend. |

41. Declension IV.—In this declension are comprised only those nouns, ending in a consonant, that denote actual sound. They do not inflect the oblique cases in the singular, and are thus declined:—

کرپ *krap*, a crunch.

| | SINGULAR | PLURAL |
|---|---|---|
| N. | کرپ *krap*, a crunch. | کرپهار *krapahār*, crunches. |
| G. | دَ کرپ *da krap*, of a crunch. | دَ کرپهارو *da krapahāro*, of crunches |
| D. | کرپ ته *krap ta*, to a crunch | کرپهارو ته *krapahāro ta*, to crunches. |
| Ac. | کرپ *krap*, a crunch. | کرپهار *krapahār*, crunches. |
| In. | کرپ *krap*, by a crunch | کرپهارو *krapahāro*, by crunches |
| L. | په کرپ *pa krap*, on a crunch | په کرپهارو *pa krapahāro*, on crunches |
| Ab. | له کرپ نه *la krap na*, from a crunch. | له کرپهارو نه *la krapahāro na*, from crunches. |
| V. | اي کرپَ *ai krapa*, oh crunch! | اي کرپهارو *ai krapahāro*, oh crunches! |

*a*. Examples of nouns of the fourth declension.

| | |
|---|---|
| ترنګ *trang*, twang. | شر *shur*, patter. |
| چر *char*, chirp | شرنګ *shrang*, ring. |
| خر *khur*, retch. | کرچ *krach*, squash. |
| دز *daz*, bang. | ګرنګ *grang*, smash. |

DECLENSIONS OF NOUNS OF THE FEMININE GENDER.

42. All nouns of the feminine gender in Pukkhto are comprised in the four following declensions

43. Declension V.—Comprises all feminine nouns that end in ۍ *a-i* or ي *ī*. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, *c*)

جنۍ *jina-ī*, a girl.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | جنۍ *jina-ī*, a girl. | جنۍ *jina-ī*, girls. |
| G. | دَ جنۍ *da jina-ī*, of a girl. | دَ جنو *da jino*, of girls. |
| D. | جنۍ ته *jina-ī ta*, to a girl. | جنو ته *jino ta*, to girls. |
| Ac. | جنۍ *jina-ī*, a girl. | جنۍ *jina-ī*, girls. |
| In. | جنۍ *jina-ī*, by a girl. | جنو *jino*, by girls. |
| L. | په جنۍ *pa jina-ī*, on a girl. | په جنو *pa jino*, on girls. |
| Ab. | له جنۍ نه *la jina-ī na*, from a girl. | له جنو نه *la jino na*, from girls. |
| V. | اي جنۍ *ai jina-ī*, oh girl! | اي جنو *ai jino*, oh girls! |

*a*. Examples of nouns of the fifth declension.

| | |
|---|---|
| اوسۍ *osa-ī*, hind. | خواري *khwārī*, poverty. |
| څپلۍ *tsapla-ī*, sandal. | ښادي *kkhādī*, delight. |
| سپۍ *spa-ī*, bitch. | نيکي *nekī*, honesty. |
| شوشۍ *shūsha-ī*, firebrand. | ياري *yārī*, friendship. |

44. Declension VI.—Comprises all nouns of the feminine gender that end in ه *khafī*. They inflect the oblique cases in the singular, and are declined according to the subjoined form.

ښځه *kkhadza*, a woman.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | ښځه *kkhadza*, a woman. | ښځي *kkhadze*, women. |
| G. | دَ ښځي *da kkhadze*, of a woman. | دَ ښځو *da kkhadzo*, of women. |
| D. | ښځي ته *kkhadze ta*, to a woman. | ښځو ته *kkhadzo ta*, to women. |
| Ac. | ښځه *kkhadza*, a woman. | ښځي *kkhadze*, women. |
| In. | ښځي *kkhadze*, by a woman. | ښځو *kkhadzo*, by women. |
| L. | په ښځي *pa kkhadze*, on a woman. | په ښځو *pa kkhadzo*, on women. |
| Ab. | له ښځي نه *la kkhadze na*, from a woman. | له ښځو نه *la kkhadzo na*, from women. |
| V. | اي ښځي *ai kkhadze*, oh woman! | اي ښځو *ai kkhadzo*, oh women! |

*a*. Examples of nouns of the sixth declension.

| | |
|---|---|
| توره *tūra*, sword | کوڅه *kūtsa*, lane. |
| چرګه *chirga*, hen. | لينده *līnda*, bow. |
| سويه *soya*, hare. | مالګه *mālga*, salt. |
| شپه *shpa*, night. | ونه *wana*, tree. |

45 DECLENSION VII —Comprises those nouns of the feminine gender that end in ا *alif.* For the most part they denote inanimate objects They do not inflect the oblique cases of the singular, and are declined according to the subjoined form

بلا *balā*, a calamity

| | SINGULAR. | PLURAL |
|---|---|---|
| N. | بلا *balā*, a calamity | بلاوی *balāwe*, calamities |
| G. | دَ بلا *da balā*, of a calamity | دَ بلاو *da balāo*, of calamities. |
| D. | بلا ته *balā ta*, to a calamity | بلاو ته *balao ta*, to calamities |
| Ac | بلا *bala*, a calamity. | بلاوی *balāwe*, calamities |
| In | بلا *bala*, by a calamity. | بلاو *balao*, by calamities |
| L | په بلا *pa bala*, on a calamity | په بلاو *pa balao*, on calamities |
| Ab | له بلا نه *la bala na*, from a calamity | له بلاو نه *la balao na*, from calamities |
| V. | ای بلا *ai balā*, oh calamity! | ای بلاو *ai balao*, oh calamities! |

*a*. In the oblique cases plural بلاوو *balawo* is sometimes used instead of the form above given

*b*. Examples of nouns of the seventh declension.

| | |
|---|---|
| پرنا *parnā*, doze | غلا *ghlā*, theft |
| دعا *d'uā*, prayer | خوا *khwā*, side |
| دنیا *dunya*, world | ملا *mlā*, loin. |
| شا *shā*, back | ویرنا *wainā*, dirge. |

46 DECLENSION VIII.—Comprises those feminine nouns that end in a consonant They inflect the oblique cases of the singular by adding the short vowel *zer* ـِ *i* to the nominative, and are declined according to the subjoined form.

لار *lār*, a road

| | SINGULAR. | PLURAL. |
|---|---|---|
| N | لار *lar*, a road | لارِ *lari*, roads |
| G | دَ لارِ *da lari*, of a road | دَ لارو *da lāro*, of roads |
| D | لارِ ته *lāri ta*, to a road | لارو ته *laro ta*, to roads |
| Ac. | لار *lar*, a road | لارِ *lāri*, roads |
| In | لارِ *lāri*, by a road | لارو *lāro*, by roads. |
| L | په لارِ *pa lāri*, on a road | په لارو *pa lāro*, on roads. |
| Ab | له لارِ نه *la lāri na*, from a road | له لارو نه *la lāro na*, from roads |
| V. | ای لار *ai lari*, oh road! | ای لارو *ai lāro*, oh roads! |

*a*. Examples of nouns of the eighth declension.

| | |
|---|---|
| برستن *bṛastan*, coverlet. | ستن *stan*, needle. |
| پلټن *palṭan*, battalion. | سمڅ *smats*, cave. |
| څرمن *tsarman*, skin. | مرز *mṛaz*, quail. |
| ږمنز *'gamanz*, comb. | مېچن *mechan*, handmill. |

THE ADJECTIVE. (*Ismi-ṣifat.*)

47. The adjective is a noun of quality, denoting the property or attribute of the noun with which it is coupled.

*a*. An adjective, when used purely as such, must always precede its noun, and agree with it in gender, number, and case. Ex. ګډ آس *guḍ ās* (a lame horse), ګډه آسپه *guḍa āspa* (a lame mare), کوږ لرګي *kog largai* (a crooked stick), کږه کوڅه *kaga kūtsa* (a crooked lane), دَ ګډ آس *da guḍ ās* (of a lame horse), ګډې آسپې ته *guḍe āspe ta* (to a lame mare), په کوږو لرګو *pā kogo largo* (on crooked sticks), له کږو کوڅو نه *la kago kūtso na* (from crooked lanes).

*b*. An adjective, when used as a noun, follows the substantive it qualifies, and agrees with it in gender, number, and case. Ex. آس ګډ دی *ās guḍ dai* (the horse is lame), آسپه ګډه ده *āspa guḍa da* (the mare is lame), توره تېره ده *tūra tera da* (the sword is sharp), سړی تکړه دی *saṛai takṛah dai* (the man is strong).

*c*. If an adjective qualify more than one noun, and they be of different genders, then it is used in the masculine pl. Ex. آس او آسپه دواړه ګډ دي *ās o āspa dwāṛa-ah guḍ dī* (the horse and mare are both lame), سړی او ښځه او وینځه درې واړه ناجوړ دي *saṛai o kkhadza o wīndza dre wāṛa-ah nājoṛ dī* (the man and woman and slave girl are all three ill), دَ ناجوړو سړو او ښځو زړوکي *da nājoṛo saṛo o kkhadzo zaṛūkī* (the clothes of sick men and women).

48. Adjectives follow precisely the same rules as the nouns in regard to gender, number, and case.

*a*. Rule 1.—Adjectives ending in the diphthong ي *ai* are of the masculine gender, and declined like nouns of the first declension. They form their feminines like nouns of the same class by changing the diphthong ي *ai* to the vowel ئ *a-ī* (Art. 19, *a*), and are then declined like nouns of the fifth declension. Frequently

the feminine termination ئ *a i* is dropped, and replaced by the short vowel *zer* — *i*, as تږ *tagi* for تږئ *taga-i* Ex —

| | |
|---|---|
| پردی *pradai*, strange | گړندي *garandai*, silent |
| تږی *tagai*, thirsty | گنجی *ganjai*, bald |
| خوشی *khushai*, empty | لیوني *lewanai*, mad |
| غلي *ghalai*, silent | نری *narai*, slender |

*b* RULE 2 —Adjectives ending in any consonant are of the masculine gender, and declined like nouns of the second declension, with this difference only, that they generally make no change for the nominative plural, which remains the same as the nominative singular In the oblique cases of the plural the و *o* of inflection is added direct to the nominative Such adjectives form their feminines in the same way as nouns that end in a consonant (Art 19, *c*), by adding ه *khafi* to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension Ex —

| | |
|---|---|
| اوږد *ūgd*, long | کلک *klak*, hard |
| پلن *plan*, wide | گډ *gad*, mixed |
| خوږ *khūg*, hurt | لږ *la-ag*, little |
| سپک *spuk*, light | سم *negh*, straight |

*c*. RULE 3 —Adjectives that end in ه *zahir* are masculine, and declined like nouns of the second declension They form the nominative plural masculine by adding *hamza* over the last syllable of the nominative singular masculine Ex خپه *khapah*, pl خپهٔ *khapa-ah* (angry) In the oblique cases of the plural the و of inflection takes the place of the terminal ه of the nominative, that letter being rejected in those cases They form the feminine by changing the terminal ه *zāhir* of the masculine to ه *khafi*, and are then declined like feminine nouns of the sixth declension Ex —

| | |
|---|---|
| تېره *terah*, sharp | غوره *ghwarah*, chosen |
| خپه *khapah*, angry | ناکاره *nākārah*, useless |
| سوچه *sūchah*, genuine. | يله *yalah*, free |
| ښکاره *kkhkārah*, evident | ښه *kkhah*, good |

*d* RULE 4 —A small class of adjectives that end in a consonant, and generally

consist of only one syllable formed by the long vowel و *ū* (*wāwi-m'arūf*) or و *o* (*wāwi-majhul*), form the feminine by dropping the و, replacing it by the short vowel *zabar* ـَ *a*, and adding ه *ḳhafī* to the last letter of the masculine form (Art. 19, *d*). Such adjectives are declined according to the second declension in the masculine, and according to the sixth declension in the feminine. Ex. پروت *prot*, پرته *prata* (prostrate). (Art. 22, *c*.)

| | | | | | |
|---|---|---|---|---|---|
| روند *ṛūnd*, | blind. | | کونړ *kūnṛ*, | deaf. |
| ړنده *ṛanda*, | | | کنړه *kanṛa*, | |
| کوږ *koġ*, | crooked. | | موړ *moṛ*, | satiated. |
| کږه *kaġa*, | | | مړه *maṛa*, | |

*e*. There are some exceptions to the last rule, in the case of adjectives that form their feminines irregularly. Ex.—

| | | | | | |
|---|---|---|---|---|---|
| تود *tod*, | hot. | | شين *shīn*, | green. |
| تَوده *tauda*, | | | شنه *shna*, | |
| دروند *drūnd*, | heavy. | | تور *tor*, | black. |
| درنه *drana*, | | | توره *tora*, | |
| تریخ *trīkh*, | bitter. | | خوږ *khoġ*, | sweet. |
| ترخه *tarkha*, | | | خوَږه *khwaġa*, | |
| تریو *trīw*, | sour. | | خور *khor*, | scattered. |
| تروه *tarwa*, | | | خوَره *khwara*, | |

*f*. A few adjectives in the masculine form the nominative plural in the same way as the nouns خر *khar*, غل *ghal*, مل *mal* (Art. 23), by adding ه *ẕāhir* to the nominative singular and dropping its terminal long or short vowel. Ex. شين *shīn*, pl. شنَه *shnah* (green); سور *sūr*, pl. سرَه *srah* (red); مړ *muṛ*, pl. مړَه *mṛah* (dead), etc.

49. Comparison.—Adjectives in Pukkhto have no regular degrees of comparison expressed by one word.

*a*. The comparative is expressed by using the positive with the ablative case of the noun to which it refers, itself agreeing in gender, number, and case with the noun it qualifies. Ex. سړي له ښځي نه دنګ دي *saṛai la kkhadze na dang dai* (the man is taller than the woman), ښځه له هلک نه دنګه ده *kkhadza la halak na*

*danga da* (the woman is taller than the boy), دَ حنّت لر لہ ویستہ نہ نري دہ *da jannat lar la wekkhtah na narai da* (the road of paradise is finer than a hair), لہ کاڼري لرگو نہ درانہ دي *lānri la largo na dranah dī* (stones are heavier than sticks), ښځې لہ سرو نہ کمزوری دي *khhadze la saro na kamzore dī* (women are weaker than men).

*b.* The superlative is expressed by using a noun of multitude or quantity with the positive, the noun and adjective agreeing in gender, number, and case. The words commonly used are the following :—

| | |
|---|---|
| تک *tak*, perfectly. | زیات *ziyāt*, more. |
| تول *tol*, all. | حد *hadd*, limit. |
| دیر *der*, much. | وارہ *wārah*, whole. |

ژوندون دیر خوږ دی *jwandūn der khog dai* (life is most sweet), لہ تولو نہ دا دیر سہ دی *la tolo na dā der khhah dai* (this is the best of all), تول ملک پہ واورو تک سپین وہ *tol mulk pa wāwro tak spīn wuh* (the whole country was perfectly white with snow), تکہ تورہ شپہ وہ *taka tora shpa wa* (it was a pitch dark night), لہ حدّ دیر ناکارہ سری دی *la hadda der nākārah sarai dai* (he is a most worthless man), تر حدّ دیر قہرجن دي *tar hadda der qahrjan dai* (he is most wrathful).

## THE NUMERALS. (*'Adad*)

50. The numerals are used as adjective nouns, and are subject to the same rules for gender, number, and case as the nouns generally. They are cardinal and ordinal.

51. Cardinal Numbers.—Of the cardinals, the first, یو *yo*, has only the singular. It is subject to change for gender like a noun with the same termination; that is to say, the feminine is formed by the addition of ہ *khafī*. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. Ex. دَ یو سري *da yo sarī* (of one man), دَ یوی ښځي *da yawe khhadze* (of one woman).

*a.* All the other cardinals have only the plural. They make no change for gender, except دوہ *dwah* (two), which becomes دوې *dwe* in the feminine, and form the oblique cases by adding the و of inflection to the nominative. In those that end

in ه, this letter suffers elision in the oblique cases. Ex. دوه *dwah* (two), دَ دوو *da dwo* (of two); پنځه *pindzah* (five), پنځو ته *pindzo ta* (to five).

*b*. The cardinal numbers are as follows :—

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| یو *yo* | 1 | ١ | | دوه ویشت *dwah wīsht* | 22 | ٢٢ |
| دوه *dwah* | 2 | ٢ | | دريویشت *dre wīsht* | 23 | ٢٣ |
| دري *dre* | 3 | ٣ | | څلور ویشت *tsalor wīsht* | 24 | ٢۴ |
| څلور *tsalor* | 4 | ۴ | | پنځه ویشت *pindzah wīsht* | 25 | ٢٥ |
| پنځه *pindzah* | 5 | ٥ | | شپږ ویشت *shpag wīsht* | 26 | ٢٦ |
| شپږ *shpag* | 6 | ٦ | | اوه ویشت *awah wīsht* | 27 | ٢٧ |
| اوه *awah* | 7 | ٧ | | اته ویشت *atah wīsht* | 28 | ٢٨ |
| اته *atah* | 8 | ٨ | | نه ویشت *nah wīsht* | 29 | ٢٩ |
| نه *nah* | 9 | ٩ | | دیرش *dersh* | 30 | ٣٠ |
| لس *las* | 10 | ١٠ | | څلویښت *tsalwekkht* | 40 | ۴٠ |
| یو لس *yo las* | 11 | ١١ | | پنځوس *pindzos* | 50 | ٥٠ |
| دوه لس *dwah las* | 12 | ١٢ | | شپیته *shpetah* | 60 | ٢٠ |
| دیار لس *dyār las* | 13 | ١٣ | | اویا *awiyā* | 70 | ٧٠ |
| څوار لس *tswār las* | 14 | ١۴ | | اتیا *atiyā* | 80 | ٨٠ |
| پنځه لس *pindzah las* | 15 | ١٥ | | نوي *nawe* | 90 | ٩٠ |
| شپاړس *shpāras* | 16 | ١٦ | | سل *sil* | 100 | ١٠٠ |
| اوه لس *awah las* | 17 | ١٧ | | دوه صوَ *dwah ṣawa* | 200 | ٢٠٠ |
| اته لس *atah las* | 18 | ١٨ | | زر *zar* | 1,000 | ١٠٠٠ |
| نه لس *nah las* | 19 | ١٩ | | دوه زره *dwah zara* | 2,000 | ٢٠٠٠ |
| شل *shil* | 20 | ٢٠ | | لک *lak* | 100,000 | ١٠٠٠٠٠ |
| یو ویشت *yo wīsht* | 21 | ٢١ | | دوه لکه *dwah laka* | 200,000 | ٢٠٠٠٠٠ |

52. Ordinal Numbers.—These are formed from the cardinals by adding م *am* to their final letters. Ex. څلور *tsalor* (four), څلورم *tsaloram*; شپږ *shpag*, شپږم *shpagam*, etc. If the cardinal end in ه it is dropped before the ordinal termination. Ex. پنځه *pindzah* (five), پنځم *pindzam*; اوه *awah*, اوَم *awam*, etc. If the cardinal end in ا or ي then یم *yam* is added instead of م *am* for the ordinal. Ex. دري *dre* (three), دریيم *dreyam* (third); اتیا *atiyā* (eighty), اتیایم *atiyāyam*, etc.

*a*. The first and second ordinals are formed differently from the rest. The

first cardinal یو *yo* (one) is never formed into an ordinal. اول *awwal*, or وړومبی *wrūmbai* (first) is used to express the first ordinal. The second cardinal دوه *dwah* (two) is changed into an ordinal by replacing the last letter with یم *yam*, as دویم *dwayam* (second).

*b*. The ordinals form their feminines according to the general rule by adding *s Hafī* to the last letter of the masculine form. Ex. دریم سړی *dreyam sarai* (the third man), دریمه ورځ *dreyama wradz* (the third day).

53. Some of the cardinals are used as nouns of number. Ex. شل *shil* (a score), سل *sil* (a hundred or centum, but only used in the singular), زر *zar* (a thousand or mille), لک *lak* (a hundred thousand or lac).

*a*. Distribution is expressed by doubling the cardinals, as یو یو *yo yo* (one by one), شپږ شپږ *shpag shpag* (by sixes), etc. Ex. مزدورانو له دری دری پیسی ورکړه *mazdūrāno la dre dre paise warka* (give the labourers three pice a piece).

*b*. Precision is expressed by repeating the cardinal with the particle په *pa* interposed, as دوه په دوه *dwah pa dwah* (exactly two). Ex. لس په لس سړی دی *las pa las sari di* (there are precisely ten men).

*c*. Duplication is expressed by adding the word برغ *bragh* (a fold) to the cardinal, as دري برغ *dre bragh* (three fold), where the meaning to be conveyed is with reference to layers, strata, or multiples. Ex. دا سپي پنځه برغ زرزات زیږیدلی دی *da spai pindzah bragh zarzāt zegedali da* (this bitch has produced a litter of five). With reference to crops, the particle په *pa* is used interposed between the cardinals. Ex. دا زمکه زوراوره ده لس په یو دَ دانو به راوری *da zmaka zorawara da las pa yo da dāno ba rāwrī* (this land is strong, it will yield ten fold in grain).

*d*. Multitude is expressed by using the particle په *pa* with the oblique plurals of the cardinals, as په لکونو *pa lakūno* (in lacs). Ex. په زرګونو را مات شوي دي *pa zarguno rā māt shawi di* (they have broken in on us by thousands).

*e*. Universality is expressed by coupling the word وارّه *wārah* (the whole) with the cardinals, as اته وارّه *atah wārah* (all eight). Ex. شپږ تنَ سړی دي او شپږ وارّه لاړه دی *shpag tana sari di o shpag wārah lāṛah di* (there are eight men, and they are all dead), دوه آسونه لرم او دوارّه ګډ دی *dwah āsūna laram o dwārah gad di* (I have two horses, and they are both lame). (N. B. دوارّه is a contraction of دوه وارّه *dwah wārah*.)

*f*. Fractional numbers are expressed as follows :—پاو *pāo* (a quarter), نيم *nīm* (a half), دري پاو *dre pāwa* (three-quarters), پنځه پاو *pindzah pāwa*, or پاو باندي يو *pāo bānde yo*, or پاو دَ پاس يو *pāo da pāsa yo* (one and a quarter), يو نيم *yo nīm* (one and a half), پاو كم دوه *pāo kam dwah* (one and three-quarters), پاو باندِ دوه *pāo bāndi dwah* (two and a quarter).

## THE PRONOUN. (*Ẓamīr.*)

54. In Pukkhto there are six different classes of pronouns. They are the personal, the demonstrative, the possessive, the interrogative, the relative, and the indefinite pronouns.

55. Personal Pronoun (*ẓamīri-munfaṣila*).—There are three personal pronouns, corresponding to the first, second, and third persons. They are زه *zah*, I; ته *tah*, thou; and دي *de* (proximate), هغه *haghah* (remote), he, she, it.

56. First personal pronoun (*mutakallim*) makes no change for gender, and is thus declined :—

زه *zah*, I.

SINGULAR.

| | | | | | |
|---|---|---|---|---|---|
| N. | | زه | *zah* | | I. |
| G. | مي - م | څما | *dzamā* | *me, mi* | of me. |
| D. | راته - لاله | ماته | *māta* | *rā ta, lā la* | to me. |
| Ac. | | ما | *mā* | | me. |
| In. | مي - م | ما | *mā* | *me, mi* | by me. |
| L. | | په ما | *pa mā* | | on me. |
| Ab. | | له ما نه | *la mā na* | | from me. |
| V. | | اي ما | *ai mā* | | oh me! |

PLURAL.

| | | | | | |
|---|---|---|---|---|---|
| N. | موږ | مونږ | *mūng* | *mūg* | we. |
| G. | څموږ - مو - مُه | څمونږه | *dzamūnga* | *dzamūga, mū, muh* | of us. |
| D. | موږ ته | مونږه ته | *mūnga ta* | *mūga ta* | to us. |
| Ac. | موږ | مونږ | *mūng* | *mūg* | us. |
| In. | موږ - مو - مُه | مونږه | *mūnga* | *mūga, mū, muh* | by us. |
| L. | په موږ | په مونږه | *pa mūnga* | *pa mūga* | on us. |
| Ab. | له موږ نه | له مونږه نه | *la mūnga na* | *la mūga na* | from us. |
| V. | اي موږ | اي مونږه | *ai mūnga* | *ai mūga* | oh us! |

*a*. THE GENITIVE CASE.—Of the two different forms of this case in the singular, the first or ځما *dzamā* is used when emphasis, particularity, or contra distinction is meant to be expressed Ex ځما ځوی دی *dzamā dzoe dai* (he is my son), دا ځما کور دي *dā dzamā kor dai* (this is my house), ځما توره له ستا نه تېره ده *dzamā tūra la stā na tera da* (my sword is sharper than yours), آس ځما دی *ās dzamā dai* (the horse is mine) When no particularity or emphasis is meant to be expressed, the second form م *mi* or مې *me* is used, and it always follows its noun Ex. ځوی م ناجوړ دی *dzoe mi najor dai* (my son is sick), کور مې خوشې دی *kor me khushai dai* (my house is empty), سر مې خوږیږی *sar me khūgegi* (my head aches).

This second form of the genitive case must be carefully distinguished from the same form of the instrumental case It can be used with intransitive verbs in all tenses, but with transitives only in the present and future tenses

*b* THE DATIVE CASE —The particle ته *ta*, both in the singular and plural, may be changed for any of the affixes mentioned as signs of the dative case in Art 31, *a*, *b* The second form of the dative را *rā*, though mostly used in the singular, may also be used in the plural It is commonly employed in ordinary conversation where no emphasis or distinction is intended Ex را ته وایه *rā ta wāya* (tell me, or any one else present) It is also prefixed to verbs and adverbs to indicate the dative of the first personal pronoun, as راکول *rākawul* (to give me), راباندې *rābānde* (upon me). It is sometimes changed to لا *la* Ex لا له راکه *la la rāka* for را ته راکه *rā ta rāka* (give to me), ډوډۍ ما ته راکړه ده *doda i mā ta rākiri da* (has given me the bread), ملک تاوان راباندې کښېښود *malik tāwān rābānde kkhekkhod* (the chief put the loss upon me)

*c* THE INSTRUMENTAL CASE —This case, in both its forms, is only used with the imperfect and past tenses of transitive verbs The first form, ما *mā*, always precedes the verb, and is used when special emphasis or distinction is meant to be expressed Ex ما دا کار کړی دي *mā dā kar karai dai* (I have done this deed), ما وړومبې صاحب خبر اوه *mā wrūmbe sāhib khabarāwah* (I first informed the master), ما دا خبرې هیچرې نه دي ویلي *mā dā khabare hechare na dai wayalai* (I never said so) The second form of the instrumental case, مې *me* or م *mi*, is employed when no special emphasis or distinction is meant It may precede or intervene between parts of the verb Ex. ورته مې وی *warta me wai* or ورته م وی *warta mi wai* (I said to

him), وركړي مي دي *warkaṛai me dai* (I have given it to him, or her, or it), ډوډئي مي خوړلِ ده *doḍa-i me khwuṛali da* (I have eaten the bread).

*d.* The second form of the genitive and instrumental cases in the plural, مو *mū* or مُه *muh*, is used precisely in the same manner *mutatis mutandis* as the مي *me* or مِ *mi* of the singular to which it corresponds. Ex. ملک مو زيږ دي *mulk mū zīg. dai* (our country is rugged), خبري ور سره مو کړِ دي *khabare war sara mū kiṛi dī* (we have conversed with him), زمکه مو کرلِ ده *zmaka mū karali da* (we have tilled the earth).

57. Rule.—Whenever the second forms of the first, second, and third personal pronoun are used in construction with a transitive verb in the imperfect or past tenses, they denote the agent in the sentence. In any other construction with intransitive verbs, or the present and future tenses of transitive verbs, they indicate the possessive or genitive case.

58. Second personal pronoun (*mukhāṭib* or *ḥāẓir*) makes no change for gender, and is declined as follows:—

تَه *tah*, thou.

SINGULAR.

| | | | | |
|---|---|---|---|---|
| N. | | تَه *tah* | | thou. |
| G. | دي ـ دِ | ستا ـ دَ ستا *stā, da stā* | *de, di* | of thee. |
| D. | درته ـ درله | تا ته ـ تا له *tā ta, tā la* | *darta, darla* | to thee. |
| Ac. | | تا *tā* | | thee. |
| In. | دي ـ دِ | تا *tā* | *de, di* | by thee. |
| L. | | په تا *pa tā* | | on thee. |
| Ab. | | له تا نه *la tā na* | | from thee |
| V. | | اي تا *ai tā* | | oh. thou! |

PLURAL.

| | | | | |
|---|---|---|---|---|
| N. | | تاسو ـ تاسُ *tāsū, tāsu* | | you. |
| G. | مو ـ مَه | ستاسو ـ دَ ستاسو *stāsū, da stāsū* | *mo, mah* | of you. |
| D. | | تاسو ته *tāsū ta* | | to you. |
| Ac. | | تاسو *tāsū* | | you. |

| | | | | |
|---|---|---|---|---|
| In | مو ـ مه | تاسو *tāsā* | *mo, mah* | by you. |
| L | | په تاسو *pa tāsā* | | on you. |
| Ab | | له تاسو نه *la tasā na* | | from you. |
| V. | | ای تاسو *ai tasā* | | oh you! |

*a* THE GENITIVE CASE —The two forms ستا *stā* and دی *de* or د *di* are used under precisely the same conditions as the corresponding forms of the first personal pronoun (Art. 56, *a*). Ex ستا کور کوم دی *stā kor kām dai* (which is thine house?), دا ستا توره ده یا څما *da sta tūra da ya dzama* (is this thy sword or mine?), دا دَ ستا کړه دی *dā da stā krah dai* (this is thy doing), خوی دی چرته دی *dzoe de charta dai* (where is your son?), توره دی څه شه *tūra de tsa sha* (what is become of your sword?)

*b* THE DATIVE CASE —The second form of this case is used in the same way as the corresponding form of the first personal pronoun (Art 56, *b*) Ex درته گوری *darta gori* (he is looking at thee), ناری درته وهی *nāre darta wahī* (he is shouting to thee), تا ته وایی *tā ta wayi* (he is speaking to thee) Emphatic, تا ته درکړی م دی *tā ta darkarai mi dai* (I have given it to thee) The form در *dar* of this pronoun, like the corresponding dative form of the first personal pronoun (را *rā*), is used as a pronominal dative prefix with verbs and adverbs, to indicate their relation to the dative of the second personal pronoun, as درتلل *dartlal* (to go to thee), درپسی *darpase* (after thee) Ex درځم *dardzam* (I am coming to thee), درپسی یم *darpase yam* (I am after thee)

*c* THE INSTRUMENTAL CASE —The two forms are used in precisely the same manner as the corresponding forms of the first personal pronoun (Art 56, *c*). Ex.—تا هغه سری وژلی دی *tā haghah sarai wajalai dai* (thou hast killed that man), تا ولي ما حبر کړی نه دي *tā wale mā khabar karai na dai* (why hast not thou informed me?), or better تا ولي حبر نه کړلم *tā wale khabar na kralim* (why did you not tell me?), حوږ دی کړم *khūg de kram* (thou hast hurt me), و دی لیده *wu de lidih* (didst thou see it?), ورکه شوی غوا د سا موندل ده *wruka shwe ghwā di lay mūndili da* (hast thou found the strayed cow?)

59. Third personal pronoun (*ghāib*) There are two pronouns to

represent the third person, viz., a proximate and a remote. They are thus declined :—

(Proximate.) دي *de*, he, she, it.

SINGULAR.

| | | | |
|---|---|---|---|
| N. | دي ـ دا ـ ده | *de, dā, dah* | he, she, it. |
| G. | دَ دي ـ دَ ده ـ دَ دِ | *da de, da dah, da di* | of him, her, it. |
| D. | دي ته ـ ده ته ـ دِ ته | *de ta, dah ta, di ta* | to him, her, it. |
| Ac. | دي ـ ده ـ دِ | *de, dah, di* | him, her, it. |
| In. | دي ـ ده ـ دِ | *de, dah, di* | by him, her, it. |
| L. | په دي ـ په ده په دِ | *pa de, pa dah, pa di* | on him, her, it. |
| Ab. | له دي نه ـ له ده نه etc. | *la de na, la dah na*, etc. | from him, her, it. |
| V. | اي دي | *ai de* | oh him! etc. |

PLURAL.

| | | | |
|---|---|---|---|
| N. | دوي ـ دي | *dwī, de* | they. |
| G. | دَ دويو ـ دَ دئِو | *da dwīo, da deo* | of them. |
| D. | دويو ته ـ دئِو ته | *dwīo ta, deo ta* | to them. |
| Ac. | دوي ـ دي | *dwī, de* | them. |
| In. | دويو ـ دئِو | *dwīo, deo* | by them. |
| L. | په دويو ـ په دئِو | *pa dwīo, pa deo* | on them. |
| Ab. | له دويو نه ـ له دئِو نه | *la dwīo na, la deo na* | from them. |
| V. | اي دويو ـ اي دئِو | *ai dwīo, ai deo* | oh them! |

*a.* This pronoun is used to designate the third person when present before the speaker, or to point out the proximate of two or more third persons mentioned together. *It undergoes no change for gender, and of the different forms that first given* is the one most commonly used in conversation. The others are chiefly met with in books. Ex. دي هوښيار سړي دي *de hokkhyār saṛai dai* (he is a clever man), هغه برستن دي ته ورکه *hagha braṣtan de ta warka* (give that quilt to him or her), دي ډيره عجزه ده *de ḍera 'ajaza da* (she is very humble), دوي زوراوُر دي *dwī zorāwa-ar dī* (they are powerful), دَ دويو کار ټول ښه دي دَ هغو هيڅ ندي *da dwīo kār ṭol kkhah dai da hagho hets na dai* (their work is all good, theirs is nothing), هغه ټوپک دي (or ده or دِ) ته ورکه *haghah ṭopak de* (or *dah* or *di*) *ta warka*, give the gun to him (out of many).

(Remote) هغه *haghah*, he, it.

SINGULAR.

| | | | | |
|---|---|---|---|---|
| N. | | هغه *haghah* | | he, it |
| G. | ئي | دَ هغه *da haghah* | *e* | of him, it. |
| D. | ورته | هغه ته *haghah ta* | *warta* | to him, it. |
| Ac. | | هغه *haghah* | | him, it. |
| In. | ئي | هغه *haghah* | *e* | by him, it. |
| L. | | په هغه *pa haghah* | | on him, it. |
| Ab. | | له هغه نه *la haghah na* | | from him, it. |
| V. | | اى هغه *ai haghah* | | oh him! it! |

PLURAL.

| | | | | |
|---|---|---|---|---|
| N. | | هغهٔ *hagha ah* | | they. |
| G. | | دَ هغو *da hagho* | | of them. |
| D. | | هغو ته *hagho ta* | | to them. |
| Ac. | | هغهٔ *hagha-ah* | | them |
| In. | ئي | هغو *hagho* | *e* | by them |
| L | | په هغو *pa hagho* | | on them. |
| Ab. | | له هغو نه *la hagho na* | | from them |
| V. | | اى هغو *ai hagho* | | oh them! |

*a.* This pronoun is subject to change for gender, and in the feminine becomes هغې *haghi* or *hagha* (she), and is declined like a noun of the sixth declension Ex. دَ هغې ښځې *da haghe* (or *highe*) *khkhaze* (of that woman), هغو ښځو ته *hagho* (or *higho*) *khkhazo ta* (to those women).

*b.* The second forms of the genitive, dative, and instrumental cases of the remote third personal pronoun, هغه *haghah*, are used under the same rules precisely as the corresponding forms of the first and second personal pronouns. Ex. پښه ئي ماته ده *pkkha e māta da* (his leg is broken), كور ئي وران شه *kor e wrān sha* (ruined be his house), ورته مې وُ وې *warta me wu wai* (I said to him), ورته نږدې شه *warta nižde sha* (get close to him), خپله ښځه ئي وُ وهله *khpula khkhaza e wu wahala* (he beat his own wife), كنډول ئي مات كړ *kandol e māt kar* (he broke the cup).

*c.* The second form of the dative case, ور *war*, like the corresponding forms of the first and second personal pronouns (را *rā* and در *dar*), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of third

personal pronouns, as وركول *warkawul* (to give him, her, it), ورځخه *wartsakha* (with him, her, it). Ex. فقير ته يو روپئي دي ورکړِ دة *faqīr ta yo rūpa-ī de warkiṛi da* (hast thou given one rupee to the beggar?), ور ي کړ *war e kaṛ* (he has given (it) to him), ورځخه څه دولت شته *wartsakha tsa daulat shta* (has he any wealth?) ورځخه کښيناست *wartsakha kkshenāst* (he sat down with him), etc.

*d.* These pronominal dative prefixes را *rā*, در *dar*, ور *war*, when used as simple pronouns are often subject to change, as لا له *lā la* for را له *rā la*, دَ له *da la* for در له *dar la*, وَ له *wa la* for ور له *war la*, etc.

60. Demonstrative Pronouns (*ẓamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

*a.* Proximate.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هايه *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

| | | | | |
|---|---|---|---|---|
| N. | *f.* دَغه | *m.* دغه *daghah* | *dagha* | this. |
| G. | دَ دِغي | دَ دغه *da daghah* | *da dighe* | of this. |
| D. | دِغي ته | دغه ته *daghah ta* | *dighe ta* | to this. |
| Ac. | دَغه | دغه *daghah* | *dagha* | this. |
| In. | دِغي | دغه *daghah* | *dighe* | by this. |
| L. | په دِغي | په دغه *pa daghah* | *pa dighe* | on this. |
| Ab. | له دِغي نه | له دغه نه *la daghah na* | *la dighe na* | from this. |
| V. | اي دِغي | اي دغه *ai daghah* | *ai dighe* | oh this! |

PLURAL.

| | | | | |
|---|---|---|---|---|
| N. | *f.* دغي | *m.* دغهٔ *dagha-ah* | *daghe* | these. |
| G. | دَ دِغو | دَ دغو *da dagho* | *da digho* | of these. |
| D. | دِغو ته | دغو ته *dagho ta* | *digho ta* | to these. |
| Ac. | دغي | دغهٔ *dagha-ah* | *daghe* | these. |
| In. | دِغو | دغو *dagho* | *digho* | by these. |
| L. | په دِغو | په دغو *pa dagho* | *pa digho* | on these. |
| Ab. | له دِغو نه | له دغو نه *la dagho na* | *la digho na* | from these. |
| V. | اي دِغو | اي دغو *ai dagho* | *ai digho* | oh these! |

Ex. دغه سری غل دی *daghah sarai ghal dai* (this man is a thief), دغي توری تولي پڅی دی *daghe ture tole pa-atse di* (these swords are all blunt), دَ دغو سرو په مطلب باندی پوه نشوم *da dagho saro pa matlab bande poh nashwam* (I don't understand the meaning of these men).

*b* دا *dā*, this.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | دا *da.* | دی *de.* |
| G. | دَ دی ـ دَ ده *da dai, da dah* | دَ دیو *da deo.* |
| D | دی ته ـ ده ته *de ta, dah ta.* | دیو ته *deo ta.* |
| Ac. | دا *da.* | دی *de.* |
| In. | دی ـ ده *de, dah.* | دیو *deo* |
| L. | په دی ـ په ده *pa de, pa dah* | په دیو *pa deo.* |
| Ab. | له دی نه ـ له ده نه *la de na, la dah na* | له دیو نه *la deo na.* |
| V. | ای دی ـ ای ده *ai de, ai dah.* | ای دیو *ai deo.* |

Ex. دَ دی ونی میوي په څه شان وی *da de wane mewe pa tsa shān wī* (what like may be the fruit of this tree?), دی ته مونګ کاڼري وايو *de ta mung kānrai wāyū* (we call this a stone), دا څه شی دی *dā tsa shai dai* (what thing is this?)

*c.* The third form of proximate demonstrative pronoun, هايه *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to های *hāe* by the rejection of the final ه. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present Ex. امسا م ډرته ده *amsā mi d arta da* (where is my stick?), هايه ده *hāya da* (this is it).

*d.* REMOTE.—The remote demonstrative pronouns are two in number, viz, هغه *haghah* and دی *de* (that) They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUNS (*zamiri-mushtarak*).—Pukkhto has no separate word for the possessive pronoun; but it is expressed by the adjective ځپل *khpul* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 18, *b*), and forms its feminine according to the general rule. Ex. پلار م ځپل راته ويلي دی *plār mi khpul rāta wayalai dai* (my father himself has told me), ښځه ځپله تلي ده *kkhadza khpula talale da* (the woman herself has gone).

personal pronouns, as ورکول *warkawul* (to give him, her, it), ورځخه *wartsakha* (with him, her, it). Ex. فقير ته يو روپئي دي ورکړِ ده *faqīr ta yo rūpa-ī de warkiṛi da* (hast thou given one rupee to the beggar?), ور ي کړ *war e kaṛ* (he has given (it) to him), ورځخه څه دولت شته *wartsakha tsa daulat shta* (has he any wealth?) ورځخه کښيناست *wartsakha kkshenāst* (he sat down with him), etc.

*d.* These pronominal dative prefixes را *rā*, در *dar*, ور *war*, when used as simple pronouns are often subject to change, as لا له *lā la* for را له *rā la*, دَ له *da la* for در له *dar la*, وَ له *wa la* for ور له *war la*, etc.

60. Demonstrative Pronouns (*ẓamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

*a.* Proximate.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هايه *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

| | | | | |
|---|---|---|---|---|
| N. | *f.* دَغه | *m.* دغه *daghah* | *dagha* | this. |
| G. | دَ دِغي | دَ دغه *da daghah* | *da dighe* | of this. |
| D. | دِغي ته | دغه ته *daghah ta* | *dighe ta* | to this. |
| Ac. | دَغه | دغه *daghah* | *dagha* | this. |
| In. | دِغي | دغه *daghah* | *dighe* | by this. |
| L. | په دِغي | په دغه *pa daghah* | *pa dighe* | on this. |
| Ab. | له دِغي نه | له دغه نه *la daghah na* | *la dighe na* | from this. |
| V. | اي دِغي | اي دغه *ai daghah* | *ai dighe* | oh this! |

PLURAL.

| | | | | |
|---|---|---|---|---|
| N. | *f.* دغي | *m.* دغهٔ *dagha-ah* | *daghe* | these. |
| G. | دَ دِغو | دَ دغو *da dagho* | *da digho* | of these. |
| D. | دِغو ته | دغو ته *dagho ta* | *digho ta* | to these. |
| Ac. | دغي | دغهٔ *dagha-ah* | *daghe* | these. |
| In. | دِغو | دغو *dagho* | *digho* | by these. |
| L. | په دِغو | په دغو *pa dagho* | *pa digho* | on these. |
| Ab. | له دِغو نه | له دغو نه *la dagho na* | *la digho na* | from these. |
| V. | اي دِغو | اي دغو *ai dagho* | *ai digho* | oh these! |

Ex. دغه سری غل دی *daghah sarai ghal dai* (this man is a thief), دغي توری تولي په اټسي دی *daghe türe tole pa-atse di* (these swords are all blunt), ﺩَ دغو سرو په مطلب بانده پوه نشوم *da dagho saro pa matlab bande poh nashwam* (I don't understand the meaning of these men).

*b.* دا *dā*, this.

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | دا *da.* | دی *de.* |
| G. | ﺩَ دی ـ ﺩَ ده *da dai, da dah* | ﺩَ ديو *da deo.* |
| D. | دی ته ـ ده ته *de ta, dah ta.* | ديو ته *deo ta.* |
| Ac. | دا *da.* | دی *de.* |
| In. | دی ـ ده *de, dah.* | ديو *deo.* |
| L. | په دی ـ په ده *pa de, pa dah* | په ديو *pa deo* |
| Ab. | له دی نه ـ له ده نه *la de na, la dah na* | له ديو نه *la deo na.* |
| V. | ای دی ـ ای ده *ai de, ai dah.* | ای ديو *ai deo.* |

Ex. ﺩَ دی ونی میوي په څه شان وی *da de wane mewe pa tsa shan wi* (what like may be the fruit of this tree?), دی ته مونګ کاڼری وايو *de ta müng kāṇrai wāyū* (we call this a stone), دا څه شی دی *dā tsa shai dai* (what thing is this?)

*c.* The third form of proximate demonstrative pronoun, هايه *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to هاى *hāe* by the rejection of the final ه. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present Ex. امسا م چرته ده *amsā mi charta da* (where is my stick?), هايه ده *hāya da* (this is it).

*d.* REMOTE —The remote demonstrative pronouns are two in number, viz, هغه *haghah* and دی *de* (that). They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUN (*zamīri-mushtarak*) —Pukkhto has no separate word for the possessive pronoun; but it is expressed by the adjective خپل *khpul* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 48, *b*), and forms its feminine according to the general rule. Ex. پلار م خپل راته ويلی دی *plār mi khpul rāta wayalai dai* (my father himself has told me), ښځه خپله تللې ده *kkhadza khpula talale da* (the woman herself has gone), زه خپل تلي يم

*zah khpul talai yam* (I myself have gone), خپل پلار وهلي يم *khpul plār wahalai yam* (my own father has beaten me).

*a.* More frequently the oblique form in the locative case is used. Ex. زه پلار په خپلَ وهلي يم *zah plār pa khpula wahalai yam* (father himself beat me), هغه په خپلَ ليدلي دي *haghah pa khpula līdalai dai* (he himself has seen).

62. Interrogative Pronoun (*zamīri-istifhām*).—There are five interrogative pronouns commonly used in Pukkhto. They are څوک *tsok* (who ?), کوم *kūm* or کُم *kum* (which ?), څه *tsa* (what ?), څو *tso* (how many ?), and څومره *tsomra* (how much ?).

*a.* څوک *tsok* (who ?) is only used with reference to animate objects, and in practice is applied only to human beings. It undergoes no change for gender or number, but in the oblique cases becomes چا *chā*. Ex. څوک يي *tsok ye* (who art thou ?), دَ چا آس دي *da chā ās dai* (whose horse is it ?), له چا نه د آخستي دي *la chā na di ākhistai dai* (from whom have you taken it ?), چا ته ورکوم *chā ta warkawam* (to whom shall I give it ?).

*b.* کوم *kūm* or کُم *kum* (which ?) is applied to both animate and inanimate objects. It is declined regularly like a masculine adjective, and forms the feminine according to the general rule (Art. 48, *b*). Ex. کوم دي *kūm dai* (which is it ?), دَ کوم کلي يي *da kūm kilī ye* (of which village are you ?), په کومي لارِ تلِ ده *pa kūme lāri tali da* (on which road has she gone ?), دَ کومو سړو ټوپک ورک شوي دي *da kūmo saṛo ṭopa-ak wruk shawī dī* (which men's muskets have been lost ?).

*c.* څه *tsa* (what ?) can only be applied to inanimate objects. It makes no change for gender, number, or case, that is to say, is indeclinable. Ex. څه وايي *tsa wāyī* (what does he say ?), دلته څه کار لري *dalta tsa kār lare* (what business hast thou here ?), دا څه څيز دي *dā tsa tsīz dai* (what thing is this ?).

*d.* څو *tso* (how many ?) and څومره *tsomra* (how much) are both indeclinable, and used only in the plural. The former is applied to both animate and inanimate objects, and the latter to inanimate only. Ex. څو تنَ سړي دي *tso tana saṛī dī* (how many men are there ?), په کندو کښي به څومره غنم وي *pa kandū kkshe ba tsomra ghanum wī* (how much wheat may there be in the bin ?).

63. Relative Pronoun (*ismi-mauṣul*).—The relative pronouns are

formed by combining the interrogatives with the conjunction چه *chi* (that). Thus څوک چه *tsok chi* (whoever) applied only to animate objects; کوم چه *kūm chi* (whichever) applied to both animate and inanimate objects; and څه چه *tsa chi* (whatever) applied only to inanimate objects.

*a.* The relative pronouns must always precede the conjunction چه *chi* or commence the sentence. The correlative pronoun (*jawābi-mauṣūl*) always follows the conjunction or completes the sentence.

*b.* The remote third personal pronoun هغه *haghah* (he, she, it) is used as the correlative to the relative pronouns. Ex. څوک چه نيکي کوي هغه به ثواب گتي *tsok chi nekī kawī haghah ba sawāb gati* (whoever does rightly he shall reap the future reward), کومه غوا چه گوډه ده هغه زيارت لره بيايه *kūma ghwā chi guḍa da hagha ziyārat lara biyāya* (whichever cow is lame, her take to the sanctuary or asylum, *i.e.*, take the lame cow to the asylum), هر څه چه درته وايي ته هغه و منه *har tsa chi darta wāyī tah haghah wu mana* (whatever he says to thee, that thou believe, *i.e.*, believe whatever he says), کومي وني چه دَ ميوو ندي هغي پريکه *kūme wane chi da mewo nadī haghe preka* (whichever trees are not of fruit, them cut down, *i.e.*, cut down those that are not fruit trees), کومو سړو چه دا کار کړی دي هغو ته سخته سزا پکاره ده *kūmo saṛo chi dā kār kaṛai dai hagho ta sakhta sazā pakāra da* (whichever men have done this deed, for them a severe punishment is necessary, *i.e.*, a severe punishment is necessary for the men who have done this deed).

64. Indefinite Pronoun (*ismi-tankīr*).—The following are commonly used as indefinite pronouns, viz., څوک *tsok* (any one), ځني *dzane* (some), څه *tsa* (anything), and يو *yo* (one).

*a.* څوک *tsok* (any one) is the same word as the interrogative pronoun (Art. 62, *a*), and is only used in reference to human beings. Ex. په کور کښي څوک شته *pa kor kkhke tsok shta* (is any one in the house?), هيڅ څوک نشته *hets tsok nishta* (there is no one), چا ته زيان مه رسوه *chā ta ziyān ma rasawa* (bring not injury to any one, *i.e.*, do injury to no one), دَ چا پردي سړي په مال باندی لاس مه وا چوه *da chā pradī saṛī pa māl bānde lās ma wā chawa* (lay not your hands on the property of any strange man).

*b.* ځني *dzane* or ځيني *dzini* (some) is only used in the plural and for both genders. In the oblique cases it is inflected in the regular way. It is used with

reference to both animate and inanimate objects. Ex. ځني ښه دي ځني بد *dzane kkhah dī dzane bad* (some are good, some bad), دَ ځنو خبرو تپهوس مناسب نګڼري *da dzano khabaro tapahūs munāsib naganṛī* (enquiry of some matters he does not consider fitting).

*c.* څه *tsa* (anything) is used with reference both to animate and inanimate objects. It is indeclinable (Art. 62, *c*). Ex. څه شته په کښې *tsa shta pa kkshe* (is there anything in it?), په کلي ښکي څه چرګان دي *pa kilī kkhke tsa chirgān dī* (are there any fowls in the village?), څه دي آوريدلي دي *tsa de āwredalai dai* (have you heard anything?).

*d.* يو *yo* (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 51). Ex. يو سړي وهلي يم *yo saṛī wahalai yam* (a man has beaten me), يو لږ شان خو لا له راکه *yo la-ag shān kho lā la rāka* (give me at least a somewhat?).

*e.* The following adjectives are also in common use as indefinite pronouns:—

| | |
|---|---|
| بل *bul*, another. | نور *nor*, more. |
| ډير *ḍer*, many. | هر *har*, every. |

*f.* The following compound indefinite pronouns are in common use.

| | | | | | |
|---|---|---|---|---|---|
| *m.* | بل يو *bul yo*, | other one. | | نور ټول *nor ṭol*, | all the rest. |
| *f.* | بله يوه *bula yawa*, | | | نوره ټوله *nora ṭola*, | |
| *m.* | کوم يو *kūm yo*, | which one. | | نور ډير *nor ḍer*, | many more. |
| *f.* | کومه يوه *kūma yawa*, | | | نوره ډيره *nora ḍera*, | |
| *m.* | هر يو *har yo*, | every one. | | ډير بل *ḍer bul*, | many another. |
| *f.* | هره يوه *hara yawa*, | | | ډيره بله *ḍera bula*, | |

*g.* The following make no change for gender or number, and only those combinations with څوک *tsok* are subject to inflection.

| | |
|---|---|
| بل څوک *bul tsok*, other person. | هر څوک *har tsok*, every body. |
| بل څه *bul tsa*, other thing. | هر څه *har tsa*, every thing. |
| نور څوک *nor tsok*, who else. | هيڅ څوک *hets tsok*, nobody. |
| نور څه *nor tsa*, what else. | هر څو *har tso*, however many. |

## INFINITIVES (*Maṣādir*)

65. Under this head are included simple infinitives, and the verbal nouns derived from them, as well as the participles.

*a* The Infinitive Mood (*masdar*) of both transitive and intransitive verbs is used as a masculine noun, and as such is subject to inflection in the oblique cases plural, like a noun of the second declension. Ex ستا ويل په ځای دی *stā wayal pa d̲z̲āe dai* (thy speech is appropriate), ځما دَ تلل په وخت راغی *d̲z̲ama da tlalu pa wak̲h̲t rāg̲h̲lai* (he arrived at the time of my departure), له ديرو وهلو نه تپ شوی دی *la dero wahalo na tap s̲h̲awai dai* (he has become exhausted (or haggard) by many beatings).

*b*. The Gerund or Verbal Noun (*ismi masdar*) is only used as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting ون *ūn* for the masculine and نه *na* for the feminine. Ex.—

| | | |
|---|---|---|
| ترل *taral*, to bind. | ترون *tarūn*, | ترنه *tarana*, binding |
| سائل *sātal*, to keep | ساتون *satūn*, | ساتنه *sātana*, keeping |
| پريکول *prekawul*, to cut off | پريکوون *prekawun*, | پريکوونه *prekawuna*, lopping |
| منل *manal*, to obey | منون *manūn*, | منه *manana*, obeying. |
| ريژيدل *rejedal*, to be shed | ريژيدون *rejedun* | ريژيدنه *rejedana*, shedding. |
| پېژندل *pejandal*, to recognize. | پېژندون *pejandūn*, | پېژندنه *pejandana*, recognising. |
| آوريدل *āwredal*, to hear. | آوريدون *āwredūn*, | آوريدنه *āwredana*, hearing. |
| گډيدل *gadedal*, to be mixed | گډيدون *gadedūn*, | گډيدنه *gadedana*, mixing. |

Note —The masculine affix ون *ūn*, as above shown, appears to be the true one for forming the gerund from all verbs, and thus assimilating it with the class of nouns having the same termination (Art 10, *d*). In practice, however, the feminine form is generally used, the masculine seldom. Ex. ريژيدنه دَ پاڼو نښه دَ ژمي ده *rejedana da pāṇo nak̲h̲ha da jimī da* (the falling of leaves is a sign of winter), په ترون د حبل سوگند پروا نلري *pa tarūn da li hpil sugand parwā na larī* (he has no care for the binding of his own oath)

*c*. The Present Participle (*ismi fā'il*), which is the same as the third person singular of the imperfect tense of verbs, denotes indefinite present action, and

is only used as a noun. It is formed from the infinitive by rejecting the final ل and substituting the ه *zahir* for the masculine form. In those verbs, whose penultimate or antepenultimate syllable is formed by the short vowel *zabar* َ *a*, this is prolonged to the long vowel ا *ā* previous to the change for the present participle. The former class form their feminines by changing the final ه *h* to نه *na*. Ex. بليده *baledah, m.* بليدنه *baledana, f.* (igniting); ژووه *ĵowah, m.* ژوونه *ĵowana, f.* (chewing). In those of the latter class the lengthened vowel ا *ā* reverts to the short one َ *a*, and the final ه *h* is replaced by نه *na*. Ex. خاته *khātah, m.* ختنه *khatana, f.* (rising); پيژانده *peĵāndah, m.* پيژندنه *peĵandana, f.* (recognition).

*d.* THE ACTIVE PARTICIPLE (*ismi-fā'il*) is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting ونكي *ūnkai* or وني *ūnai* for the masculine, and ونكې *ūnki* or ونې *ūni* for the feminine. Ex. اوسيدل *osedal* (to abide), اوسيدونكي *osedūnkai* or اوسيدوني *osedūnai* (a resident); ويل *wayal* (to speak), ويونكي *wayūnkai* or ويوني *wayūnai* (a speaker).

*e.* THE PASSIVE PARTICIPLE (*ismi-mafa'ūl*) is formed direct from the infinitive by adding the diphthong ي *ai* to the final ل of that mood for the masculine, and the short vowel *kasra* ِ *i* for the feminine (Art. 48, *a*). Ex. وهل *wahal* (to beat), وهلي *wahalai, m.* وهلې *wahali, f.* (beaten); سوليدل *sūledal* (to be abraded), سوليدلي *sūledalai, m.* سوليدلې *sūledali, f.* (abraded).

*f.* In some verbs the passive or past participle is contracted by the elision of the final ل of the infinitive. Ex. آخستل *ākhistal* (to take), آخستي *ākhistai* (taken), for آخستلي *ākhistalai*; كښيناستل *kkshenāstal* (to sit), كښيناستي *kkshenāstai* (seated), for كښيناستلي *kkshenāstalai*.

*g.* The present and past participles are commonly used as adjectives. Ex. دنيا تيريدونې ده *duniyā teredūni da* (the world is fleeting), نښتې ژبه لري *nkkhati ĵiba larī* (he has an obstructed speech).

# SECTION III

## THE VERB (*Fi'al*)

66 The verb is a word that expresses being, doing, or suffering in reference to time, either present, future, or past It is of two kinds, viz, active or transitive, and neuter or intransitive, and possesses mood, tense, number, and person

67 Mood (*sigha*) indicates the kind or character of the action There are five moods, viz, the infinitive, the indicative, the imperative, the subjunctive, and the potential

68 The Infinitive Mood (*masdar*) is the simple form of the verb, and for the most part is only used as a verbal noun (Art 65, *a*) All infinitives end in one of three terminations, viz, ل *al*, ول *wul*, and ېدل *edal* The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs Ex —

| | |
|---|---|
| تود *tod*, hot | تودول *todawul*, to heat<br>تودېدل *todedal* to become hot |
| سپين *spīn*, white | سپينول *spīnawul*, to make white<br>سپينېدل *spīnedal*, to become white |
| خوږ *khūg*, hurt | خوږول *khūgawul*, to hurt<br>خوږېدل *khūgedal*, to ache |
| لنډ *land*, short | لنډول *landawul*, to shorten<br>لنډېدل *landedal*, to grow short |

*a* Verbs whose infinitives end in ل *al* alone may be either transitive or intransitive Ex —

| | |
|---|---|
| ښېل *bakhkhal*, to give | ختل *khatal*, to rise |
| شاربل *shārbal*, to churn | زنګل *zangal*, to swing |
| کتل *katal*, to look | نښتل *nikhkatal*, to stick |
| موندل *mundal*, to find | وتل *watal*, to issue |

*b*. Verbs whose infinitives end in ول *wul* are, without exception, transitives. Ex.—

| | |
|---|---|
| برندول *brandawul*, to frown. | لمسول *lamsawul*, to incite. |
| پاڅول *pātsawul*, to raise. | ماتول *mātawul*, to break. |

*c*. Verbs whose infinitives end in يدل *edal* are, with only two or three exceptions, such as آوريدل *āwredal* (to hear), پښتيدل *pukkhtedal* (to ask) etc., all intransitives. Ex.—

| | |
|---|---|
| پړسيدل *parsedal*, to swell. | رپيدل *rapedal*, to shiver. |
| خوئيدل *khwa-edal*, to slip. | شليدل *shledal*, to tear. |

69. The Indicative Mood (*mushīr*) denotes simple being or doing, as پوهيږم *pohegam* (I understand), اور تود دي *or tod dai* (fire is hot), سپي غاپي *spai ghāpī* (the dog barks), ستړي يم *starai yam* (I am tired).

*a*. The Indicative Mood has nine tenses, viz., three of present time formed from the verbal root, and six of past time formed from the infinitive mood (Art. 73).

70. The Imperative Mood (*amr*) properly has only a second person in both numbers, but a third also is commonly used. The imperative mood is always formed from the present tense, both in transitive and intransitive verbs, by substituting the ه *khafī* for the pronominal affix of the second person singular, and prefixing the particle وُ *wu* for both singular and plural.

*a*. In derivative verbs formed from nouns and adjectives the imperative is formed by using the imperative mood of the auxiliary کول *kawul* (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary شول *shwal* (to be), if intransitive. Ex.—

| | |
|---|---|
| سپينول *spīnawul*, to whiten or make white. | سپين که *spīn ka*, make white. |
| سپينيدل *spīnedal*, to become white. | سپين شه *spīn sha*, be white. |

71. The Subjunctive Mood (*shartiya*) implies doubt or condition, and generally requires another verb to complete the sentence. Ex. که واک ځما وي دا کار به هيچري نه وُه شوي *ki wāk dzamā wai dā kār ba hechare na wuh shawai* (were the power mine that deed would never have occurred), که زه جوړ وي *ki zah joṛ wai* (if I were well).

*a* The Subjunctive Mood has three tenses preceded by the conjunction كه *ki* (if) They are the present, past, and future The first is the same as the present indicative with the conjunction prefixed The past and future tenses are formed from the past participle of the verb, coupled with the corresponding tenses of the auxiliary يم *yam* (I am)

72 THE POTENTIAL MOOD (*imkānī*) implies possibility or obligation, and also has three tenses, a present, past, and future They are formed by coupling the past participle of the verb with the corresponding tenses of the auxiliary شول *shwal* (to become *or* be able) Ex دروغ نه شم ويلی *darogh na sham wayalai* (I cannot tell a lie), نوکری کول شی *nokri kawuli she* (canst thou do duty ?), پښه ي خوږه شه نه تلی شی *pkha e khūga sha na tilai na shi* (his foot is hurt, he will not be able to go)

73 TENSE (*zamān*) denotes time There are nine different tenses Three of them relate to present time, and the other six to past time

74 PRESENT TENSES —The tenses of present time are the present, the aorist, and the future They are always formed from the root of the verb in all regular transitives and intransitives, and the root of the verb is obtained by rejecting the infinitive terminations ل *al*, ول *wul*, يدل *edal*

*a* The Present Tense (*hāl*) is formed in three different ways, in accordance with the three different terminations of the verb Thus—

1 Those verbs, whether active or neuter, whose infinitives end in ل *al* form the present tense by adding the pronominal affixes (Art 76, *a*) direct to the root of the verb for each person in both numbers

2 Those verbs whose infinitives end in ول *wul*, which is merely the transitive auxiliary کول *kawul* (to do) deprived of its initial letter, form the present tense by adding that of the auxiliary, deprived of its initial letter, to the root of the verb for the several persons in both numbers

3 And similarly those verbs whose infinitives end in يدل *edal*, which is the intransitive auxiliary کيدل *kedal* (to become) deprived of its initial letter, form the present tense by adding that of the auxiliary, thus deprived of its initial letter, to the root of the verb for the several persons in both numbers

The formation of the present tenses from the verbal root is shown in the subjoined table:—

| | INFINITIVE. | PRESENT. | AORIST. | FUTURE. |
|---|---|---|---|---|
| Active | تړل to bind | تړم | وُ تړم | وُ به تړم |
| | ګرزول to turn | ګرزوم | وُګرزوم | وُ به ګرزوم |
| Neuter | زنګل to swing | زانګم | وُ زانګم | وُ به زانګم |
| | پوهيدل to understand | پوهيږم | وُ پوهيږم | وُ به پوهيږم |

In Pu*kkh*to, as in the Hindūstānī, the present tense is constantly used to represent past action, the speaker adopting the *dramatic* instead of the *narrative* style, when relating past occurrences. Ex. ما وُليدهٔ چه سړي ناجوړ دي *mā wulīdah chi saṛai nājoṛ dai* (I saw that the man was sick), زهٔ خبر نه وُم چه مکر کوي *zah khabar na wum chi makar kawī* (I was not aware that he was shamming), هغهٔ وُويل چه زه به دا خبري هيچري نه منم *haghah wu wayal chi zah ba dā khabare hechare na manam* (he said that he would never believe that news).

*b*. The Aorist or Indefinite Future Tense (*muẓār'ī*) is formed from the present simply by prefixing the particle وُ or وُ *wu*, which corresponds with the Persian prefix مي *me* or *mī*, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as پريږدل *pregdal*, ښکينول *kkhkenawul*, etc., with which the prefix could not be euphonious) this particle is altogether rejected. In such cases there is no difference between the aorist and the present tense, except in meaning, which is decided by the context. Ex. ستړي وګړي په خوب کښي آرام مومي *staṛai wagaṛai pa khob kkshe ārām mūmī* (the tired mortal finds rest in sleep), اُميد لرم چه له خپلو وبالونو نه ښښنه مومم *umed laram chi la khpulo wabālūno na bakkhana mūmam* (I hope I shall or may obtain forgiveness for my sins).

*c*. The Future Tense (*mustaqbil*) is formed from the aorist simply by adding the particle به *ba*, the characteristic sign of the future, to its several persons in both numbers. This sign may precede or follow the particle وُ *wu*, when that sign of the aorist exists; and when it does not, the future sign may intervene between the syllables of the verb, as پري بهږدم *pre ba gdam* for به پريږدم *ba pregdam*, ښکي به نم *kkhke ba nam* for به ښکينم *ba kkhkenam*, ښکي به نه ني *kkhke ba na nī* for به نه ښکيني *ba na kkhkenī*.

1. If the personal pronouns (emphatic form, Art. 56) be expressed in their

emphatic forms, the future sign به *ba* always precedes the particle ؤ *wu*, and may even be separated from it by the intervention of other words of the sentence. Ex. مونږ به سبا هغه کار ؤ کړو *mūng ba sabā haghah kār wu kawū* (we will do that work in the morning or to-morrow).

2. If the personal pronouns be expressed in their non-emphatic forms, then the sign of the future always follows the particle ؤ *wu*, and may either intervene between it and the verb, or follow the verb itself. Ex. ګوره مار دي ؤ به دِ چيچي *gora mār dai wu ba di chīchī* (see! it is a snake, it will bite thee), اوس پوه شه ؤ وهم به دِ که بيا دا حسي کوي *os poh sha wu waham ba di ki biyā dā hase kawe* (now mark, I will beat you if you do so again).

75. Past Tenses.—The tenses of past time are six in number, viz., the imperfect, the past, the continuative past, the perfect, the pluperfect, and the doubtful past. They are formed directly from the infinitive as regards the three first, and directly from the past participle as regards the three last, both in active and neuter verbs, as is shown in the subjoined form.

| | INFINITIVE. | IMPERFECT. | PAST. | CONT. PAST. |
|---|---|---|---|---|
| Active | ترل to bind. | ترل-تاړه | ؤ ترل-ؤ تاړه | ترل به-تاړه به |
| | کرزول to turn. | کرزول-کرزاوه | ؤ کرزول-ؤ کرزاوه | کرزول به-کرزاوه به |
| Neuter | زنګل to swing. | زنګل-زانګه | ؤ زنګل-ؤ زانګه | زنګل به-زانګه به |
| | پوهيدل to understand. | پوهيدل-پوهيده | ؤ پوهيدل-ؤ پوهيده | پوهيدل به-پوهيده به |

| | PAST PARTICIPLE. | PERFECT. | PLUPERFECT. | DOUBT. PAST. |
|---|---|---|---|---|
| Active | ترلي bound. | ترلي دي | ترلي ؤه | ترلي به ؤه |
| | کرزولي turned. | کرزولي دي | کرزولي ؤه | کرزولي به ؤه |
| Neuter | زنګلي swung. | زنګلي دی | زنګلي ؤه | زنګلي به ؤه |
| | پوهيدلي understood. | پوهيدلي دي | پوهيدلي ؤه | پوهيدلي به ؤه |

*a.* The Imperfect Tense (*māẓī istimrārī*) implies continuity of past action not yet complete.

1. In active or transitive verbs the imperfect, like all other past tenses, is only used in the third person with the pronoun or other *agent* of the verb in the *instrumental* case, and is subject to change for gender and number to agree with the object in the *nominative* case, if other than the first or second personal pronouns. In the

singular it has two forms for the masculine: either the infinitive is used in its unaltered form, or it is altered by substituting ه *ẓāhir* for its final ل *l* and prolonging the penultimate short vowel *zabar* ـَ *a* to its corresponding long vowel ا *ā*, as ترل *taṛal*, تاړه *tāṛah*; گرزول *girzawul*, گرزاوه *girzāwah*. The feminine is formed by merely adding ه *khafī* to the unaltered infinitive, as ترل *taṛal*, ترله *taṛala*; گرزول *girzawul*, گرزوله *girzawula*. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding to it the long vowel ي *e*, or more commonly its corresponding short vowel *kasra* ـِ *i*. But if the object of the verb be either the first or second personal pronoun, then the infinitive alone is used with the proper pronominal affix attached, and the corresponding pronoun itself may be expressed or understood in the nominative case, as ترل *taṛal*, ترلم *taṛalam*, etc. Ex. ما سپي تاړه *mā spai tāṛah* (I was tying the dog), هغو ښځه ترله *hagho kkhadza taṛala* (they were tying the woman), زه هغو سړو ترلم *zah hagho saṛo taṛalam* (those men were tying me), تاسو چا ترلي *tāsū chā taṛala-ī* (who were tying you?).

2. In regular neuter or intransitive verbs whose infinitives end in يدل *edal* the imperfect tense is formed direct from the infinitive by attaching the proper pronominal affixes for the first and second persons, which are not subject to change for gender. But for the third person the following changes occur. In the singular the masculine is formed by substituting ه *ẓāhir* for the final ل *l* of the infinitive, and the feminine by simply adding ه *khafī* to it, as پوهيدل *pohedal*, *m.* پوهيده *pohedah*, *f.* پوهيدله *pohedala*. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding ي *e* or ـِ *i* to it.

*b*. The Past Tense (*māẓī muṭlaq*) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle وُ *wu* for both active and neuter verbs. In some verbs this particle is altogether rejected as redundant or inharmonious, as explained with respect to the aorist tense. Ex. ما سپي وُ تاړه *mā spai wu tāṛah* (I tied the dog), هغو ښځه وُ ترله *hagho kkhadza wu taṛala* (they tied the woman), etc.

*c*. The Continuative Past Tense (*māẓī mudāmī*) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle به *ba*, which may follow or precede the verb. Ex. سپي م تاړه به *spai mi tāṛah ba*, or سپي به م تاړه *spai ba mi tāṛah* (I used to tie the dog), هغه به راته به ما سره ښکيناسته او به خبري کول *haghah ba rātah ba mā sara kkhkenāstah aw ba khabare

*kawuli* (he used to come to me, sit with me and talk), دعه كله به حبله سخه باروله كله ورځه، به *haghah kala ba khpula khhadza nāzawula kala ba wahala* (he used sometimes to pet his wife, sometimes to beat her)

*d* The Perfect Tense (*mazī qarib*) implies the recent or perfect completion of an act It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary يم *yam* (I am) for transitives, the agent being in the instrumental case as previously explained For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular This rule applies to all compound tenses Ex كتاب د لوستى دى *kitab di lwustai dai* (have you read the book?) ما ډوډۍ خوړل ده *ma doda ī khwurah da* (I have eaten the bread), روپۍ د ورکړی دی *rūpa ī di warkṛī dī* (have you given him the rupees?), غلو څموږه څلور اوښان نيولی دی *ghlo d-amūnga tsalor ūkhhan nīnuli dī* (thieves have seized four of our camels)

*e* The Pluperfect Tense (*māzī baʿid*) denotes action long since completed or past It is formed according to the same rules for transitives and intransitives as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary يم *yam* (I am)

*f*. The Doubtful Past Tense (*māzī tashkīl*) is formed from the past participle of the verb, coupled with the future tense of the auxiliary يم *yam* (I am) according to the rules above given, both for verbs transitive and intransitive

76 PERSON AND NUMBER (*zamā-ir wa ʿidād*) —Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also

*a* In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural, are distinguished by the affix of certain pronominal particles that are inseparable from the verbs They are styled "affixed personal pronouns" (*zamā-iri muttasila*) and are as follows, viz —

| | | | | | |
|---|---|---|---|---|---|
| First person | م *am* | | وُ *ū* | | |
| Second person | ي *e* | singular. | ئِي *a-ī* | plural. | |
| Third person | ي *ī* | | ي *ī* | | |

The first and second of these pronominal affixes in both numbers are also used with the imperfect and past tenses of transitive verbs, when their corresponding personal pronouns happen to be the *object* in a sentence governed by such a verb, which, as has been previously explained, requires that the *agent* or subject should be in the *instrumental* case, and the *object* in the *nominative* case, and to agree with the verb in gender, number, and person. Ex. زه هغه سړي وُ وهلم *zah haghah saṛī wu wuhalam* (that man beat me), ته چا بللې *tah chā balale* (who called thee?), صاحب مونگ بللو *sāḥib mūng balalū* (the master called us).

*b.* The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, "detached personal pronouns" (*ẓamā-iri munfaṣila*), are also used in the nominative case as the agent in a sentence, with the present tenses of transitive verbs, and with all tenses, present and past, of intransitives. They are not always expressed with the verbs, but must be always understood when not so. Generally their expression denotes emphasis or distinction. They are as follows, viz.—

| SINGULAR. | PLURAL. |
|---|---|
| زه *zah*, I. | مونگ - موږ *mūng*, *mūg*, we. |
| ته *tah*, thou. | تاسو *tāsū*, you. |
| هغه *haghah*, he, it. | * هغه *haghah*, they. |
| هغه *hagha*, *f.*, she. | هغي *haghe*, *f.*, they. |

As the *agent* in construction with the past tenses of transitive verbs, these pronouns are conjugated in the instrumental case with the third person of the verb, both in the singular and plural. They always precede the verb, and are as follows, viz.—

| SINGULAR. | PLURAL. |
|---|---|
| ما - مي - م *mā*, *me*, *mi*, by me. | مونگه - مُه - مُو *mūnga*, *muh*, *mū*, by us. |
| تا - دي - دِ *tā*, *de*, *di*, by thee. | تاسو - مَه - مو *tāsū*, *mah*, *mo*, by you. |
| هغه - ئي *haghah*, *e*, by him, etc. | هغو - ئي *hagho*, *e*, by them, *m.* and *f.* |
| هغي - ئي *haghe*, *e*, *f.*, by her. | |

77. Besides the moods and tenses before-mentioned, the verb has a

* The nominative plural of the third personal pronoun is usually met with as above given, but the correct form is هغهٔ *hagha-ah*.

gerund or verbal noun, a present participle, an active participle, and a passive or past participle, as has been explained in Art 65

78 In Pukkhto the verbs may be divided into three classes, viz, the active or transitive verb, the neuter or intransitive verb, and the derivative or compound verb, which may be either active or neuter in signification. Each of these classes of verbs is here described separately, as they present numerous variations in the modes of forming their paradigms

79 But before proceeding to the description of the several classes of verbs, it is necessary first to show the conjugation of certain verbs that are used as auxiliaries in the formation of several of the tenses of both active and neuter verbs The auxiliaries are يم *yam* (I am), infinitive wanting, كېدل *kedal* (to become), and شول *shwal* (to be)

80 The verb يم *yam* (I am) is very defective and irregular It has no infinitive nor imperative mood, and is thus conjugated

INDICATIVE MOOD

| | Present Tense I am, thou art, etc | We are, you are, etc |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | زه يم *zah yam* | موںږ يو *mūng yū* |
| | ته يې *tah ye* | تاسو يئ *tāsū yaī* |
| m | هغه دی ـ شه *haghah dai, shta* | هغه دي ـ شه *haghah dī, shta* |
| f | هغه ده ـ شه *hagha da, shta* | هغې دي ـ شه *haghe dī shta* |

| | Past Tense I was thou wast, etc | We were, you were, etc |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | زه وم *zah wum* | موںږ وو *mūng wū* |
| | ته وې *tah we* | تاسو وئ *tāsū waī* |
| m | هغه وه *haghah wuh* | هغه وو *haghah wū* |
| f | هغه وه ـ وَ *hagha wa* | هغې وې ـ و *haghe we wi* |

| | Future Tense I shall or will be, etc | We shall or will be etc |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | زه به يم *zah ba yam* | موںږ به يو *mūng ba yū* |
| | ته به يې *tah ba ye* | تاسو به يئ *tāsū ba yaī* |
| m | هغه به وي *haghah ba wī* | هغه به وي *haghah ba wī* |
| f | هغه به وي *hagha ba wī* | هغې به وي *haghe ba wī* |

## SUBJUNCTIVE MOOD.

| | Present Tense. If I were, etc. SINGULAR. | | If we were, etc. PLURAL. | |
|---|---|---|---|---|
| | که زه وُم | *ki zah wum.* | که مونګ وُو | *ki mūng wū.* |
| | که ته وي | *ki tah we.* | که تاسو وِئِ | *ki tāsū wa-ī.* |
| *m.* | که هغه وِي | *ki haghah wī.* | که هغه وِي | *ki haghah wī.* |
| *f.* | که هغه وِي | *ki hagha wī.* | که هغي وِي | *ki haghe wī.* |

| | Past Tense. If I had been, etc. SINGULAR. | | If we had been, etc. PLURAL. | |
|---|---|---|---|---|
| | که زه وي - واي | *ki zah wai, wāe.* | که مونګ وي - واي | *ki mūng wai, wāe.* |
| | که ته وي - واي | *ki tah wai, wāe.* | که تاسو وي - واي | *ki tāsū wai, wāe.* |
| *m.* | که هغه وي - واي | *ki haghah wai, wāe.* | که هغه وي - واي | *ki haghah wai, wāe.* |
| *f.* | که هغه وي - واي | *ki hagha wai, wāe.* | که هغي وي - واي | *ki haghe wai, wāe.* |

| | Future Tense. If I would have been, etc. SINGULAR. | | If we would have been, etc. PLURAL. | |
|---|---|---|---|---|
| | که زه به وُم | *ki zah ba wum.* | که مونګ به وُو | *ki mūng ba wū.* |
| | که ته به وي | *ki tah ba we.* | که تاسو به وِئِ | *ki tāsū ba wa-ī.* |
| *m.* | که هغه به وُه | *ki haghah ba wuh.* | که هغه به وُو | *ki haghah ba wū.* |
| *f.* | که هغه به وَه - وَ | *ki hagha ba wa.* | که هغي به وي - وِ | *ki haghe ba we, wi.* |

*a.* The Present Tense. Indicative Mood.—The form شته *shta* of the third person singular and plural, is both masculine and feminine. It is used instead of the form دي *dai,* when affirmation, interrogation, or emphasis is intended with reference to objects absent or remote. دي *dai,* on the other hand, is used under the same circumstances with reference to objects actually present or proximate. Ex. خوي دِ شته *dzoe di shta* (have you a son?), هو خوي مِ شته *ho dzoe mi shta* (yes, I have a son), نه خوي مِ نشته *na dzoe mi nishta* (no, I have not a son), ستا په وطن ښکي څه آسونه شته *stā pa watan kkhke tsa āsūna shta* (are there any horses in your country?), هو شته *ho shta* (yes, there are), ستا په کلي ښکي وني شته *stā pa kilī kkhke wane shta* (are there trees in your village?), شته *shta* (there are), دا ستا خوي دي *dā stā dzoe dai* (is this your son?), هو خما خوي دي *ho dzamā dzoe dai* (yes, he is my son), هغه څوک ده *hagha tsok da* (who is that person?), لور مِ ده *lūr mi da* (she is my daughter), څو آسونه دي *tso āsūna dī* (how many horses are there?), شپږ دي

*shpag di* (there are six), د پلانکي تورہ دہ *da palānki tūra da* (it is so and so's sword) In cases where special emphasis is required, both forms are used together Ex. يو تکی دَ اوبو نشه دي *yo takai da obo nishta dai* (there is not a drop of water), ما کتلی دی کندو تش دی غله په کښی نشه ده *mā katalai dai kandū ta ash cai ghala pa kkshe nishta da* (I have looked, the bin is empty, there is no corn in it), بيا وگوره شته ده درته زه وايم *biyā wugora shta da darta zah wāyam* (look again, there is, I tell you)

*b* PRESENT TENSE SUBJUNCTIVE MOOD —There is another form of the third person, singular and plural, of this tense, formed by the addition of the (*nūni talīd* of Arabian grammarians) ن *na* to the form above given as وي *wī*, وين *wīna* Its use implies probability or belief, and it is often added to the third person of the future and aorist tenses of verbs to denote certainty, belief, or obligation It is seldom used in conversation, but is common in books

81 The intransitive auxiliary verb کدل *kedal* (to become) is very defective, but regular in its formation It has only three tenses of the indicative mood, and these are used in forming the present and past tenses of intransitive verbs It is conjugated as follows —

INFINITIVE MOOD کدل *kedal* (to become)

INDICATIVE MOOD

PRESENT TENSE I become or am becoming etc — We are becoming or become

| SINGULAR. | PLURAL. |
|---|---|
| کږم ـ کېږم *kegam, kegam* | کږو ـ کېږو *kegū, kegū* |
| کږې ـ کېږې *kege, kege* | کږئ ـ کېږئ *kegaī, kegaī* |
| کږي ـ کېږي *kegī, kegī* | کږي ـ کېږي *kegī, kegī* |

FUTURE TENSE I shall or will become etc — We shall or will become, etc

| SINGULAR. | PLURAL. |
|---|---|
| به کږم or کېږم *ba kegam* or *kegam* | به کږو or کېږو *ba kegū* or *kegū* |
| به کږې *ba kege* | به کږئ *ba kegaī* |
| به کږي *ba kegī* | به کږي *ba kegī* |

| | PAST TENSE. I was becoming, etc. SINGULAR. | We were becoming, etc. PLURAL. |
|---|---|---|
| | کيدلم - کيدم *kedalam, kedam.* | کيداو - کيدو *kedalū, kedū.* |
| | کيدلي - کيدي *kedale, kede.* | کيدلئ - کيدئ *kedala-ī, keda-ī.* |
| *m.* | کيدل - کيده *kedal, kedah.* | کيدل *kedal.* |
| *f.* | کيدله *kedala.* | کيدلي - کيدل *kedale, kedali.* |

GERUND.—*m.* کيدون *kedūn*, *f.* کيدنه *kedana* (being, becoming).
PRESENT PARTICIPLE.—*m.* کيده *kedah*, *f.* کيدله *kedala* (been, become).
ACTIVE PARTICIPLE.—کيدونکي *kedūnkai* (becomer).
PASSIVE PARTICIPLE.—کيدلي *kedalai* (having become).

*a.* For the sake of convenience, the personal pronouns have been omitted from the above conjugation. They may be expressed, as in the conjugation of يم *yam*, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.

82. The auxiliary verb شول *shwal* (to be or become) differs from the preceding, inasmuch as it indicates change or transition from one state to another, whilst کيدل *kedal* merely indicates simple being or existence. It is perfect and regular in its form, and is thus conjugated.

INFINITIVE MOOD. شول *shwal* (to be or become).

INDICATIVE MOOD.

| PRESENT TENSE. I become, etc. SINGULAR. | We become, etc. PLURAL. |
|---|---|
| شم *sham.* | شو *shū.* |
| شي *she.* | شئ *sha-ī.* |
| شي *shī.* | شي *shī.* |

| AORIST TENSE. I may be or become, etc. SINGULAR. | We may be or become, etc. PLURAL. |
|---|---|
| وُ شم *wu sham.* | وُ شو *wu shū.* |
| وُ شي *wu she.* | وُ شئ *wu sha-ī.* |
| وُ شي *wu shī.* | وُ شي *wu shī.* |

| FUTURE TENSE I shall or will be, etc | We shall or will be, etc. |
|---|---|
| SINGULAR. | PLURAL. |
| زۀ به شم *wu ba sham* | زۀ به شو *wu ba sha.* |
| زۀ به شي *wu ba she.* | زۀ به شئ *wu ba sha i* |
| زۀ به شي *wu ba shī* | زۀ به شي *wu ba shī.* |

| IMPERFECT TENSE. I was being, etc. | We were being, etc |
|---|---|
| SINGULAR | PLURAL. |
| شولم ـ شوم *shwalam, shwam.* | شولو ـ شوو *shwalū, shwū* |
| شولی ـ شوی *shwale, shwe* | شولئ ـ شوئ *shwala i, shwa i.* |
| *m.* شوه ـ شه *shwah, shah.* | شول ـ شوو *shwal, shwū.* |
| *f.* شوله ـ شوَ ـ شَ *shwala, shwa, sha.* | شولي ـ شوی *shwale, shwe.* |

| PAST TENSE I became, etc. | We became, etc. |
|---|---|
| SINGULAR | PLURAL. |
| زۀ شولم ـ زۀ شوم *wu shwalam, wu shwam.* | زۀ شولو ـ زۀ شوو *wu shwalū, wu shwū* |
| زۀ شولي ـ زۀ شوی *wu shwale, wu shwe* | زۀ شولئ ـ زۀ شوئ *wu shwala i, wu shwa i.* |
| *m* زۀ شوه ـ زۀ شه *wu shwah, wu shah.* | زۀ شول ـ زۀ شوو *wu shwal, wu shwū* |
| *f.* زۀ شوله ـ زۀ شوَ *wu shwala, wu shwa* | زۀشولی ـ زۀ شوي *wu shwale, wu shwe* |

| PERFECT TENSE. I have become, etc | We have become, etc |
|---|---|
| SINGULAR | PLURAL. |
| شَوَی یم ـ شِوِ یم *sharai yam, f. shiri yam,* | *f.* شوی یو ـ شوِیو *sharī yu, shiri yu,* |
| شَوَی یې *sharai ye.* etc | شوی یئ *sharī ya i* etc |
| *m* شَوَی دی *sharai dai.* | شَوی دی *sharī di* |
| *f.* شِوِ دہ *shiri da* | شوِي دی *shirī dī* |

| PLUPERFECT TENSE I had become, etc | We had become, etc |
|---|---|
| SINGULAR. | PLURAL. |
| شَوَی وَم *sharai wum.* | شَوي وُو *sharī wū* |
| شَوَی وې *sharai we.* | شَوی وئ *sharī wa i* |
| *m* شَوَی وُه *sharai wuh* | شُوي وُو *sharī wū* |
| *f.* شِوِ وَہ ـ وَ *shiri wa* | شوِي وې ـ و *shirī we, wi.* |

DOUBTFUL PAST TENSE. I will have become, etc. We would have become, etc.

| | SINGULAR. | | PLURAL. | |
|---|---|---|---|---|
| | شوَي به وُم | *shawai ba wum.* | شوِي به وُو | *shawī ba wū.* |
| | شوَي به وي | *shawai ba we.* | شوِي به وئِ | *shawī ba wa-ī.* |
| *m.* | شوَي به وُهٔ | *shawai ba wuh.* | شوِي به وُو | *shawī ba wū.* |
| *f.* | شِوِ به وَهٔ ـ وَ | *shiwi ba wa.* | شِوِي به وې ـ وِ | *shiwī ba we, wī.* |

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I become, etc. If we become, etc.

| SINGULAR. | | PLURAL. | |
|---|---|---|---|
| كه شم | *ki sham.* | كه شو | *ki shū.* |
| كه شي | *ki she.* | كه شئِ | *ki sha-ī.* |
| كه شي | *ki shī.* | كه شي | *ki shī.* |

AORIST TENSE. If I may become, etc. If we may become, etc.

| SINGULAR. | | PLURAL. | |
|---|---|---|---|
| كه وُ شم | *ki wu sham.* | كه وُ شو | *ki wu shū.* |
| كه وُ شي | *hi wu she.* | كه وُ شئِ | *ki wu sha-ī.* |
| كه وُ شي | *ki wu shī.* | كه وُ شي | *ki wu shī.* |

PAST TENSE. If I became or were, etc. If we became or were, etc.

| SINGULAR. | | | | PLURAL. | | | |
|---|---|---|---|---|---|---|---|
| شواي | كه زهٔ | *ki zah* | *shwāe* | شواي | كه مونږ | *ki mūng* | *shwāe* |
| or | كه تهٔ | *ki tah* | or | or | كه تاسو | *ki tāsū* | or |
| شوَي | كه هغَهٔ | *ki haghah* | *shwai.* | شوي | كه هغهٔ | *ki haghah* | *shwai.* |
| | هغه | *hagha, f.* | | | هغي | *haghe, f.* | |

PLUPERFECT TENSE. If I had been, etc. If we had been, etc.

| | SINGULAR. | | | | PLURAL. | | | |
|---|---|---|---|---|---|---|---|---|
| *m.* | شوَي وي | كه زهٔ | *ki zah* | *shawai wai.* | شوِي وي | كه مونږ | *ki mūng* | *shawī* |
| | | كه تهٔ | *ki tah* | | | كه تاسو | *ki tāsū* | *wai.* |
| *f.* | شِوِي وي | كه هغَهٔ | *ki haghah* | *shiwi wai.* | شِوِي وي | كه هغهٔ | *ki haghah* | *shiwī* |
| | | هغه | *hagha, f.* | | | هغي | *haghe, f.* | *wai.* |

DOUBTFUL PAST TENSE. I will have been, etc. We will have been, etc.

| SINGULAR | | | PLURAL | | |
|---|---|---|---|---|---|
| m. به يم | شوَیَ shawai | ba yam. | به يو | شوي shawī | ba yū. |
| به يې | | ba ye. | به يئي | . | ba ya-ī. |
| f. به وي | شوِ shiwī | ba wī. | به وي | شوي shiwī | ba wī. |

IMPERATIVE MOOD.

| Become thou, let him become. | Become ye, let them become. |
|---|---|
| SINGULAR. | PLURAL. |
| وُ شه ـ شه wu sha, sha. | وُ شئ ـ شئ wu sha-ī, sha-ī. |
| or ھغه دِ شي haghah di shī, or | or ھغه دِ شي haghah di shī, or |
| وُ دِ شي wu di shī. | وُ د شي wu di shī |

GERUND.—m. شوون shwūn, f. شوونه shwūna (becoming, being).
PRESENT PARTICIPLE.—شول shwal, f. شوله shwala (been, become)
ACTIVE PARTICIPLE.—شوونکي shwūnkai or شووني shwūnai (becomer).
PASSIVE PARTICIPLE.—شولي shwalai or شوی shawai (having become).

*a.* In all the compound tenses the participle undergoes inflection for gender with each person in both numbers, as shown above

83. THE TRANSITIVE VERB (*fi'ali-mut'addi*).—The active or transitive verb denotes action passing from an agent to an object. It has an active and a passive voice, and is distinguished by the *instrumental* construction of its past tenses in the active voice, and by the termination of the infinitive mood in ل *al* or ول *wul*.

*a.* Simple transitive verbs, in the tenses of present time, govern the accusative case, but causals, verbs of giving, telling, etc., govern the dative case.

*b.* The passive voice is formed by conjugating the past participle with the several tenses of the auxiliaries كېدل *kedal* and شول *shwal*.

*c.* Transitive verbs include all causals and derivatives, whose infinitive mood ends in ول *wul*. And they are formed from intransitives, whether primitive or

derivative, by changing the terminal ل *al* or يدل *edal* of the infinitive into ول *wul.* Ex.—

| | |
|---|---|
| خندل *khandal*, to laugh. | خندول *khandawul*, to make laugh. |
| زنگل *zangal*, to swing. | زنگول *zangawul*, to make swing. |
| ژړل *jaṛal*, to cry. | ژړول *jaṛawul*, to make cry. |
| خوئيدل *khwa-edal*, to slip. | خويول *khwayawul*, to make slip. |
| شليدل *shledal*, to tear. | شلول *shlawul*, to rend, tear. |
| كړيدل *kaṛedal*, to parch. | كړول *kaṛawul*, to scorch, dry. |

84. The active voice (*faṣli-m'arūf*) of transitive verbs is conjugated according to the general rules explained in the preceding pages, and as shown in the following paradigm of the regular transitive verb وهل *wahal* (to strike).

INFINITIVE MOOD. وهل *wahal* (to strike).

INDICATIVE MOOD.

PRESENT TENSE. I strike, etc. — We strike, etc.

| SINGULAR. | PLURAL. |
|---|---|
| وهم *waham.* | وهو *wahū.* |
| وهي *wahe.* | وهئ *waha-ī.* |
| وهي *wahī.* | وهي *wahī.* |

AORIST TENSE. I may strike, etc. — We may strike, etc.

| SINGULAR. | PLURAL. |
|---|---|
| وُ وهم *wu waham.* | وُ وهو *wu wahū.* |
| وُ وهي *wu wahe.* | وُ وهئ *wu waha-ī.* |
| وُ وهي *wu wahī.* | وُ وهي *wu wahī.* |

FUTURE TENSE. I will or shall strike, etc. — We will or shall strike, etc.

| SINGULAR. | PLURAL. |
|---|---|
| وُ به وهم *wu ba waham.* | وُ به وهو *wu ba wahū.* |
| وُ به وهي *wu ba wahe.* | وُ به وهئ *wu ba waha-ī.* |
| وُ به وهي *wu ba wahī.* | وُ به وهي *wu ba wahī.* |

IMPERFECT TENSE. Form I.—I, etc., was striking him, etc. I, etc., was striking them.

| | SINGULAR. | | PLURAL. | |
|---|---|---|---|---|
| m. واهه | ما *mā* | *wāhah* | وهل ما *mā* | *wahal* |
| وهل | تا *tā* | *wahal* | تا *tā* | |
| | هغه *haghah* | | هغه *haghah* | |
| | هغي *haghe* f. | | هغي *haghe* | |
| | مونږه *mūnga* | | مونږه *mūnga* | |
| | تاسو *tāsū* | | تاسو *tāsū* | |
| f. وهله | هغو *hagho* | *wahala* | وهلي هغو *hagho* | *wahale* |

IMPERFECT TENSE. Form II.—He, she, it was striking me, thee, etc. us, you, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| | زه وهلم *zah wahalam* | مونږ وهلو *mūng wahalū* |
| | ته وهلي *tah wahale* | تاسو وهلئ *tāsū wahala-i* |
| m. | هغه واهه ـ وهل *haghah wāhah, wahal* | هغه وهل *haghah wahal* |
| f. | هغه وهله *hagha wahala* | هغي وهلې ـ وهلِ *haghe wahale, wahali* |

PAST TENSE. Form I.—I, etc., did strike him, etc. I, etc., did strike them.

| | SINGULAR. | | PLURAL. | |
|---|---|---|---|---|
| m. ؤ واهه | ما *mā* | *wu wāhah* | ؤ وهل ما *mā* | *wu wahal* |
| ؤ وهل | تا *tā* | *wu wahal* | تا *tā* | |
| | هغه *haghah* | | هغه *haghah* | |
| | هغي *haghe* | | هغي *haghe* | |
| | مونږه *mūnga* | | مونږه *mūnga* | |
| | تاسو *tāsū* | | تاسو *tāsū* | |
| f. ؤ وهله | هغو *hagho* | *wu wahala* | ؤ وهلي هغو *hagho* | *wu wahale* |

PAST TENSE. Form II.—He, etc., did strike or struck me, etc. us, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| | زه ؤ وهلم *zah wu wahalam* | مونږ ؤ وهلو *mūng wu wahalū* |
| | ته ؤ وهلي *tah wu wahale* | تاسو ؤ وهلئ *tāsū wu wahala-i* |
| m. | هغه ؤ واهه *haghah wu wāhah* | هغه ؤ وهل *haghah wu wahal* |
| f. | هغه ؤ وهله *hagha wu wahala* | هغي ؤ وهلي *haghe wu wahale* |

CONTINUATIVE PAST. Form I.—I, etc., used to strike him, etc. them.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| m. واهه به / وهل به | ما *mā* | *wāhah ba* / *wahal ba* | وهل به | ما *mā* | *wahal ba* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | etc. | | | etc. | |
| | مونږه *mūnga* | | | مونږه *mungā* | |
| | تاسو *tāsū* | | | تاسو *tāsū* | |
| f. وهله به | هغو *hagho* | *wahala ba* | وهلي به | هغو *hagho* | *wahale ba* |

CONTINUATIVE PAST. Form II.—He, etc., used to strike me, etc. us, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| | زه وهلم به *zah wahalam ba* | مونږ وهلو به *mūng wahalū ba* |
| | ته وهلي به *tah wahale ba.* | تاسو وهلئ به *tāsū wahala-ī ba* |
| m. | هغه واهه به *haghah wāhah ba* | هغه وهل به *haghah wahal ba* |
| f. | هغه وهله به *hagha wahala ba* | هغي وهلي به *haghe wahale ba* |

PERFECT TENSE. Form I.—I, etc., have struck him, etc. them.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| m. وهلي دي | ما *mā* | *wahalai dai* | وهلي دي | ما *mā* | *wahalī dī* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | etc. | | | etc. | |
| | مونږه *mūnga* | | | مونږه *mūnga* | |
| | تاسو *tāsū* | | | تاسو *tāsū* | |
| f. وهلِ ده | هغو *hagho* | *wahali da* | وهلِ دي | هغو *hagho* | *wahali dī* |

PERFECT TENSE. Form II.—He, etc., has struck me, etc. us, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| | زه وهلي يم *zah wahalai yam* | مونږ وهلي يو *mūng wahalī yū* |
| | ته وهلي يي *tah wahalai ye* | تاسو وهلي يئ *tāsū wahalī ya-ī* |
| m. | هغه وهلي دي *haghah wahalai dai* | هغه وهلي دي *haghah wahalī dī* |
| f. | هغه وهلِ ده *hagha wahali da* | هغي وهلِ دي *haghe wahali dī* |

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PLUPERFECT TENSE. Form I.—I, etc., had struck him, etc. them.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* وهلي وُه | ما *mā* | *wahalai wuh* | وهلي وُو | ما *mā* | *wahalī wū* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | etc. | | | etc. | |
| | موںگه *mūnga* | | | موںگه *mūnga* | |
| | تاسو *tāsū* | | | تاسو *tāsū* | |
| *f.* وهلِ وَه | هغو *hagho* | *wahali wa* | وهلِ وی | هغو *hagho* | *wahali we* |

PLUPERFECT TENSE Form II.—He, etc., had struck me, etc. us, etc

| | SINGULAR | PLURAL. |
|---|---|---|
| | زه وهلي وُم *zah wahalai wum* | موںگ وهلي وُو *mūng wahalī wū* |
| | ته وهلي وی *tah wahalai we* | تاسو وهلي وئ *tāsū wahalī wa-ī* |
| *m.* | هغه وهلي وُه *haghah wahalai wuh* | هغه وهلي وُو *haghah wahalī wū* |
| *f.* | هغه وهلِ وَه *hagha wahali wa* | هغي وهلِ وی *haghe wahali we* |

DOUBTFUL PAST TENSE Form I.—I, etc., would have struck him, etc. them

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* به وهلي وي | ما *mā* | *ba wahalai wī* | به وهلي وي | ما *mā* | *ba wahalī wī* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | etc | | | etc. | |
| | موںگه *mūnga* | | | موںگه *mūnga* | |
| | تاسو *tāsū* | | | تاسو *tāsū* | |
| *f* به وهلِ وي | هغو *hagho* | *ba wahali wī* | به وهلِ وي | هغو *hagho* | *ba wahali wī* |

DOUBTFUL PAST TENSE. Form II.—He, etc., would have struck me, etc. them.

| SINGULAR | PLURAL. |
|---|---|
| زه به وهلي يم *zah ba wahalai yam* | موںگ به وهلي يُو *mūng ba wahalī yū* |
| ته به وهلي يي *tah ba wahalai ye* | تاسو به وهلي ئي *tāsū ba wahalī yā-ī* |
| هغه به وهلي وي *haghah ba wahalai wī* | هغه به وهلي وي *haghah ba wahalī wī* |
| هغه به وهلِ وي *hagha ba wahali wī* | هغي به وهلِ وي *haghe ba wahali wī* |

## IMPERATIVE MOOD.

| Strike thou; let him strike. | Strike ye; let them strike. |
|---|---|
| SINGULAR. | PLURAL. |
| وهه - وُ وهه *waha, wu waha* | وهئ - وُ وهئ *waha-ī, wu waha-ī* |
| or هغه دِ وهي *hag̲h̲ah di wahī* or | or هغه دِ وهي *hag̲h̲ah di wahī* or |
| وُ دِ وهي *wu di wahī* | وُ دِ وهي *wu di wahī* |

## SUBJUNCTIVE MOOD.

| PRESENT TENSE. If I strike, etc. | If we strike, etc. |
|---|---|
| SINGULAR. | PLURAL. |
| که وهم *ki waham* | که وهو *ki wahū* |
| که وهې *ki wahe* | که وهئ *ki waha-ī* |
| که وهي *ki wahī* | که وهي *ki wahī* |

PAST TENSE. Form I.—If I, etc., had struck him, etc. them.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* وهلي ويَ | که ما *ki ma* | *wahalai* | وهلي ويَ | که ما *ki mā* | *wahalī* |
| | که تا *ki tā* | *wai* | | که تا *ki tā* | *wai* |
| | که هغه *ki hag̲h̲ah* | | | که هغه *ki hag̲h̲ah* | |
| | که هغې *ki hag̲h̲e* | | | که هغې *ki hag̲h̲e* | |
| | که مونږه *ki mūnga* | | | که مونږه *ki mūnga* | |
| *f.* وهلِ ويَ | که تاسو *ki tāsū* | *wahali* | وهلِ ويَ | که تاسو *ki tāsū* | *wahali* |
| | که هغو *ki hag̲h̲o* | *wai* | | که هغو *ki hag̲h̲o* | *wai* |

PAST TENSE. Form II.—If he, etc., had struck me, etc. us, etc.

| SINGULAR. | PLURAL. |
|---|---|
| که زه وهلي ويَ *ki zah wahalai wai* | که مونږ وهلي ويَ *ki mūng wahalī wai* |
| که ته وهلي ويَ *ki tah wahalai wai* | که تاسو وهلي ويَ *ki tāsū wahalī wai* |
| *m.* که هغه وهلي ويَ *ki hag̲h̲ah wahalai wai* | که هغه وهلي ويَ *ki hag̲h̲ah wahalī wai* |
| *f.* که هغه وهلِ ويَ *ki hag̲h̲a wahali wai* | که هغې وهلِ ويَ *ki hag̲h̲e wahali wai* |

FUTURE TENSE. Form I.—If I, etc., would have struck him, etc. them.

| | | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|---|
| m. | به وهلي وُه | که ما ki mā | ba waha- lai wūh | به وهلي وُو | که ما ki mā | ba waha- li wū |
| | | که تا ki tā | | | که تا ki tā | |
| | | که دهغه ki haghah | | | که دهغه ki haghah | |
| | | که دهغې ki haghe | | | که دهغې ki haghe | |
| | | که مونگه ki mūnga | | | که مونگه ki mūnga | |
| | | که تاسو ki tāsū | | | که تاسو ki tāsū | |
| f. | به وهلې وَه | که دهغو ki hagho | ba waha- li wa | به وهلې وې | که دهغو ki hagho | ba waha- li we |

FUTURE TENSE. Form II.—If he, etc., would have struck me, etc. us, etc.

| SINGULAR. | PLURAL. |
|---|---|
| که زه به وهلي وُم ki zah ba wahalai wum | که مونګ به وهلي وُو ki mūng ba wahali wū |
| که ته به وهلي وې ki tah ba wahalai we | که تاسو به وهلي وئ ki tāsū ba wahali wa-i |
| m. که دهغه به وهلي وُه ki haghah ba wahalai wuh | که دهغه به وهلي وُو ki haghah ba wahali wū |
| f. که دهغه به وهلې وَه ki hagha ba wahali wa | که دهغې به وهلې وې ki haghe ba wahali we |

## POTENTIAL MOOD.

PRESENT TENSE. I can strike, etc. We can strike, etc.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| m. | وهلي wahalai | شم sham | | وهلي wahali | شُو shū |
| | | شي she | | | شئ sha-i |
| f. | وهلې wahali | شي shī | | وهلې wahali | شي shī |

PAST TENSE. Form I.—I, etc., could have struck him, etc. them.

| | | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|---|
| m. | وهلي شه | ما mā | wahalai shah | وهلي شُوُ | ما mā | wahali shwa |
| | | تا tā | | | تا tā | |
| | | دهغه haghah | | | دهغه haghah | |
| | | دهغې haghe | | | دهغې haghe | |
| | | مونگه mūnga | | | مونگه mūnga | |
| | | تاسو tāsū | | | تاسو tāsū | |
| f. | وهلې شَه | دهغو hagho | wahali sha | وهلې شوې | دهغو hagho | wahali shwe |

PAST TENSE. Form II.—He, etc., could have struck me, etc. us, etc.

| SINGULAR. | | PLURAL. | |
|---|---|---|---|
| زه وهلي شوم | *zah wahalai shwam* | مونږ وهلي شوُو | *mūng wahalī shwū* |
| ته وهلي شوي | *tah wahalai shwe* | تاسو وهلي شوئِ | *tāsū wahalī shwa-ī* |
| هغه وهلي شه | *haghah wahalai shah* | هغه وهلي شوُو | *haghah wahalī shwū* |
| هغه وهلِ شَ | *hagha wahali sha* | هغي وهلِ شوي | *haghe wahali shwe* |

FUTURE TENSE. Form I.—I, etc., would have struck him, etc. them.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* به وهلي شه | ما *mā* | *ba wahalai shah* | به وهلي شوُو | ما *mā* | *ba wahalī shwū* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | هغي *haghe* | | | هغي *haghe* | |
| | مونږه *mūnga* | | | مونږه *mūnga* | |
| *f.* به وهلِ شَ | تاسو *tāsū* | *ba wahali sha* | به وهلِ شوي | تاسو *tāsū* | *ba wahali shwe* |
| | هغو *hagho* | | | هغو *hagho* | |

FUTURE TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

| | SINGULAR. | | PLURAL. | |
|---|---|---|---|---|
| | زه به وهلي شوم | *zah ba wahalai shwam* | مونږ به وهلي شوُو | *mūng ba wahalī shwū* |
| | ته به وهلي شوي | *tah ba wahalai shwe* | تاسو به وهلي شوئِ | *tāsū ba wahalī shwa-ī* |
| *m.* | هغه به وهلي شه | *haghah ba wahalai shah* | هغه به وهلي شوُو | *haghah ba wahalī shwū* |
| *f.* | هغه به وهلِ شَ | *hagha ba wahali sha* | هغي به وهلِ شوي | *haghe ba wahali shwe* |

GERUND.—*m.* وهون *wahūn*, *f.* وهنه *wahana*, a striking.
PRESENT PARTICIPLE.—*m.* واهه *wāhah*, *f.* وهله *wahala*, striking.
ACTIVE PARTICIPLE.—وهونکي *wahūnkai* or وهوني *wahūnai*, a striker.
PAST PARTICIPLE.—*m.* وهلي *wahalai*, *f.* وهلِ *wahali*, struck.

*a.* In the Imperfect, Past, and other Tenses that have two forms, the first form shows the pronouns in the instrumental case as the agents in the sentence, and the verb in the third person, in both genders and numbers, to agree with the object (which is understood) in the nominative case. Ex. ما سړي واهه *mā saṛai wāhah* (I was beating a man), تا سړي واهه *tā saṛai wāhah* (thou wast beating a man), and so on. ما ښځه وهله *mā kkhadza wahala* (I was beating a woman), تا *tā*—, etc.,

thou wast—, and so on. ما سري وهل *mā sarī wahal* (I was beating men), etc. ما ښځې وهلې *mā khhadze wahale* (I was beating women), etc. And so on for all the tenses.

The second form shows the pronouns as the object in the nominative case, the agent in the instrumental case being understood. Ex. زه سري وهلم *zah sarī wahalam* (a man beat me), etc. The first and second persons make no change for gender either in the singular or the plural. The third person is the same as is used in the first form.

*b* The Imperfect and other past tenses of transitive verbs have really a passive construction, which is necessary for the government of the instrumental case with which such tenses alone are used. Ex. ما سری وهلی دي *mā sarai wahalai dai*, literally, a man is beaten by me, that is, I have beaten a man. And so on *mutatis mutandis* for all past tenses.

85. The Passive Voice (*fa'l-i-majhūl*) of transitive verbs is formed by conjugating the past participle with the auxiliaries کيدل *kedal*, and شول *shwal*, as shown in the following paradigm of the passive voice of the regular transitive verb وهل *wahal* (to strike)

INFINITIVE MOOD. وهلي کيدل *wahalai kedal* (to be struck).

INDICATIVE MOOD.

PRESENT TENSE. I am being struck, etc. — We are being struck.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| *m.* | کيږم | وهلي *wahalai* | *kegam* | کيږو | وهلي *wahali* | *kegū* |
| | کيږې | | *kege* | کيږئ | | *kegaī* |
| *f.* | کيږی | وهلې *wahale* | *kegī* | کيږي | وهلې *wahale* | *kegī* |

AORIST TENSE. I may be struck, etc. — We may be struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| *m.* | کيږم | ؤ وهلي *wu wahalai* | *kegam* | کيږو | ؤ وهلي *wu wahali* | *kegū* |
| | کيږې | | *kege* | کيږئ | | *kegaī* |
| *f.* | کيږی | ؤ وهل *wu wahale* | *kegī* | کيږي | ؤ وهلې *wu wahale* | *kegī* |

FUTURE TENSE. I shall or will be struck, etc. — We shall or will be struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| *m.* | كيږم | وهلَي به *wahalai ba* | *kegam* | كيږو | وهلي به *wahalī ba* | *kegū* |
| | كيږې | | *kege* | كيږئ | | *kega-ī* |
| *f.* | كيږي | وهلِ به *wahali ba* | *kegī* | كيږي | وهلِ به *wahali ba* | *kegī* |

IMPERFECT TENSE. I was being struck, etc. — We were being struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| | كيدم | | *kedam* | كيدو | | *kedū* |
| *m.* | كيدې | وهلَي *wahalai* | *kede* | كيدئ | وهلي *wahalī* | *keda-ī* |
| | كيده | | *kedah* | كيدل | | *kedal* |
| *f.* | | وهلِ كيدله *wahali kedala* | | | وهلِ كيدلې *wahali kedale* | |

PAST TENSE. I was struck, etc. — We were struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| | كيدم | | *kedam* | كيدو | | *kedū* |
| *m.* | كيدې | وُ وهلَي *wu wahalai* | *kede* | كيدئ | وُ وهلي *wu wahalī* | *keda-ī* |
| | كيده | | *kedah* | كيدل | | *kedal* |
| *f.* | | وُ وهلِ كيدله *wu wuhali kedala* | | | وُ وهلِ كيدلې *wu wahali kedale* | |

CONTINUATIVE PAST TENSE. I used to be struck, etc. — We used to be struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| | كيدم | | *kedam* | كيدو | | *kedū* |
| *m.* | كيدې | وهلَي به *wahalai ba* | *kede* | كيدئ | وهلي به *wahalī ba* | *keda-ī* |
| | كيده | | *kedah* | كيدل | | *kedal* |
| *f.* | | وهلِ به كيدله *wahali ba kedala* | | | وهلِ به كيدلې *wahali ba kedale* | |

PERFECT TENSE. I have been struck, etc. — We have been struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| | يم | | *yam* | يو | | *yū* |
| *m.* | يې | وهلَي شَوَي *wahalai shawai* | *ye* | يئ | وهلي شَوي *wahalī shawī* | *ya-ī* |
| | دَي | | *dai* | دي | | *dī* |
| *f.* | | وهلِ شِوِ ده *wahali shiwi da* | | | وهلِ شِوِي دي *wahali shiwī dī.* | |

PLUPERFECT TENSE. I had been struck, etc. — We had been struck, etc.

| | SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|---|
| | وُم | | *wum* | وُو | | *wū* |
| *m.* | وې | وهلَي شَوَي *wahalai shawai* | *we* | وئ | وهلي شَوي *wahalī shawī* | *wa-ī* |
| | وُه | | *wuh* | وُو | | *wū* |
| *f.* | | وهلِ شِوِ وَه ـ وَ *wahali shiwi wa* | | | وهلِ شِوي وې ـ وِ *wahali shiwī we, wi* | |

DOUBTFUL PAST. I would have been struck, etc. We would have been struck, etc.

SINGULAR.

m. زم / وي / زه } وهلي شوَي به wahalai <u>sh</u>awai ba { wum / we / wuh

f. وهلِ شوِ به وَه - وَ wahali <u>sh</u>iwi ba wa

PLURAL.

زو / وئ / وو } وهلي شوي به wahali <u>sh</u>awi ba { wū / wa-i / wū

وهلِ شوِي به وي - وِ wahali <u>sh</u>iwi ba we, wi

## IMPERATIVE MOOD.

Be thou struck, let him be struck. Be ye struck, let them be struck.

SINGULAR.

وهلي شه wahalai <u>sh</u>a

m. or هغه دِ وهلي شي haghah di wahalai <u>sh</u>ī, or

وهلي دِ شي wahalai di <u>sh</u>ī

PLURAL.

وهلي شئ wahali <u>sh</u>a-i

or هغه دِ وهلي شي haghah di wahali <u>sh</u>ī, or

وهلي دِ شي wahali di <u>sh</u>ī

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were struck, etc. If we were struck, etc.

SINGULAR.

m. که وهلي ki wahalai } شم / شي / شي { <u>sh</u>am / <u>sh</u>e / <u>sh</u>ī

f. که وهلِ ki wahali

PLURAL.

که وهلي ki wahali } شو / شئ / شي { <u>sh</u>ū / <u>sh</u>a-i / <u>sh</u>ī

که وهلِ ki wahali

PAST TENSE. If I had been struck, etc. If we had been struck, etc.

SINGULAR.

m. که وهلي شوَي ki wahalai <u>sh</u>awai } وي wai

f. که وهلِ شوِ ki wahali <u>sh</u>iwi

PLURAL.

که وهلي شوي ki wahali <u>sh</u>awi } وي wai

که وهلِ شوِي ki wahali <u>sh</u>iwi

FUTURE TENSE. If I would have been struck, etc. If we would have been struck, etc.

SINGULAR.

m. زم / وي / زه } که وهلي شوَي به ki wahalai <u>sh</u>awai ba { wum / we / wuh

f. که وهلِ شوِ به وَه - وَ ki wahali <u>sh</u>iwi ba wa

PLURAL.

زو / وئ / وو } که وهلي شوي به ki wahali <u>sh</u>awi ba { wū / wa-i / wū

که وهلِ شوِي به وي - وِ ki wahali <u>sh</u>iwi ba we, wi

GERUND.—m. وهلي کيده wahalai kedah, f. وهلِ کيدله wahali kedala, being struck.

PASSIVE PARTICIPLE.—m. وهلي شوَي wahalai <u>sh</u>awai, f. وهلِ شوِ wahali <u>sh</u>iwi, having been struck.

86. Transitive verbs, whether they end in ل *al* or ول *wul* in the infinitive mood, are all conjugated on the model of the verb وهل *wahal* (to strike).

*a.* But they are not all of the same uniform construction throughout their conjugations. On the contrary, *they comprise a number of irregular and defective* verbs, whose present and past tenses are formed from separate verbal roots in order to complete the paradigm.

87. All transitive verbs, however, exclusive of causals and derivatives (which are noticed hereafter separately in Art. 101), may be reduced to three classes, according to the methods of forming their present and past tenses in the active voice.

88. Class I. comprises all regular primitive transitive verbs. They are conjugated regularly according to the model previously given (see وهل *wahal*, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final ل *al* of the infinitive mood), and those of past time from the infinitive itself, as shown in the subjoined examples, and as previously explained in Art. 74 and 75.

| INFINITIVES. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| آچول *āchawul* | to cast | آچوم *āchawum* | واچوم *wāchawum* | وا به چوم *wā ba chawum* | آچول *āchawul* | واچول *wāchawul* | آچولي دي *āchawulai dai* |
| چُرلول *churlawul* | to twirl | چُرلوم *churlawum* | وُ چُرلوم *wu churlawum* | وُ به چُرلوم *wu ba churlawum* | چُرلول *churlawul* | وُ چُرلول *wu churlawul* | چُرلولي دي *churlawulai dai* |
| ساتل *sātal* | to keep | ساتم *sātam* | وُ ساتم *wu sātam* | وُ به ساتم *wubasātam* | ساتل *sātal* | وُ ساتل *wu sātal* | ساتلي دي *sātalai dai* |
| شړل *shaṛal* | to expel | شړم *shaṛam* | وُ شړم *wu shaṛam* | وُ به شړم *wu ba shaṛam* | شړل *shaṛal* | وُ شړل *wu shaṛal* | شړلي دي *shaṛalai dai* |
| لړل *laṛal* | to stir | لړم *laṛam* | وُ لړم *wu laṛam* | وُ به لړم *wubalaṛam* | لړل *laṛal* | وُ لړل *wu laṛal* | لړلي دي *laṛalai dai* |
| لل *lal* | to utter | لم *lam* | وُ لم *wu lam* | وُ به لم *wu ba lam* | لل *lal* | وُ لل *wu lal* | للي دي *lalai dai* |

89. CLASS II. comprises those transitive verbs that form the tenses of present time by altering the terminal letters of the verbal root, but retain the root or the infinitive itself unchanged for the tenses of past time. This class contains many verbs, but they may all be included in six orders, according to their changes of the root for the present tenses. The examples given with each order respectively include most of the verbs belonging to it, or at least such as are commonly used.

*a.* Order I.—In transitive verbs of this order the terminal ست *st*, or ښت *sht* of the verbal root is rejected and replaced by ل *al* in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs آغوستل *āghostal* (to wear) and لوَستل *lawastal* (to scatter) are exceptions to this rule The first, following its original in the Persian, replaces the terminal letters of the root by ند *nd*, and the second by ن *n*

| INFINITIVE. | | PRESENT | | | PAST | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE. | IMPERFECT | PAST | PERFECT |
| آخستل *ākhistal* | to take | آخلم *ākhlam* | واخلم *wākhlam* | وا به خلم *wā ba khlam* | آخست *ākhist* | وا خست *wā khist* | آخستي دي *ākhistai dai* |
| راوستل *rāwustal* | to send | راولم *rāwulam* | راولم *rāwulam* | را به ولم *rā ba wulam* | راوست *rāwust* | را ؤ وست *rā wu wust* | را وستي دي *rāwustai dai* |
| سکستل *skastal* | to shear | سکلم *skalam* | ؤ سکلم *wu skalam* | ؤ به سکلم *wu ba skalam* | سکست *skast* | ؤ سکست *wu skast* | سکستلي دي *skastalai dai* |
| لوستل *lwustal* | to read | لولم *lwulam* | ؤ لولم *wu lwulam* | ؤ به لولم *wu ba lwulam* | لوست *lwust* | ؤ لوست *wu lwust* | لوستي دي *lwustai dai* |
| ويشتل *wishtal* | to throw | ولم *wulam* | ؤ ولم *wu wulam* | ؤ به ولم *wu ba wulam* | ويشت *wisht* | ؤ ويشت *wu wisht* | ويشتلي دي *wishtalai dai* |
| آغوستل *āghostal* | to wear | آغندم *āghundam* | واغندم *wāghun-dam* | وا به غندم *wā ba ghundam* | آغوست *āghost* | وا غوست *wā ghost* | آغوستي دي *āghostai dai* |
| لوَستل *lawastal* | to scatter | لوَنم *lawanam* | ؤ لوَنم *wu lawa-nam* | ؤ به لوَنم *wu ba lawanam* | لوَست *lawast* | ؤ لوَست *wu lawast* | لوَستي دي *lawastai dai* |

*b.* Order II.—In transitive verbs of this order the terminal ښت *kkht* of the verbal root is rejected and replaced by ړ *ṛ* in the present tenses. The verb سکښتل *skakkhtal* (to cut out, as a dress, pattern, etc), takes نړ *nṛ*, and غوښتل *ghokkhtal* (to want), inserts an ا *ā* before the ړ *ṛ* in the present tenses. Examples :

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| آوُښتل *āwukkhtal* | to change | آوړم *āwṛam* | واوړم *wāwṛam* | وا به وړم *wā ba wṛam* | آوُښت *āwukkht* | وا وُښت *wā wukkht* | آوُښتي دي *āwukkhtai dai* |
| سکښتل *skakkhtal* | to clip out | سکنړم *skanṛam* | وُ سکنړم *wu skanṛam* | وُ به سکنړم *wu ba skanṛam* | سکښت *skakkht* | وُ سکښت *wu skakkht* | سکښتي دي *skakkhtai dai* |
| غوښتل *ghokkhtal* | to want | غواړم *ghwāṛam* | وُ غواړم *wu ghwāṛam* | وُ به غواړم *wu ba ghwāṛam* | غوښت *ghokkht* | وُ غوښت *wu ghokkht* | غوښتلي دي *ghokkhta-lai dai* |
| نغښتل *nghakkhtal* | to roll up | نغړم *nghaṛam* | وُ نغړم *wu nghaṛam* | وُ به نغړم *wu ba nghaṛam* | نغښت *nghakkht* | وُ نغښت *wu nghakkht* | نغښتي دي *nghakkhtai dai* |

*c.* Order III. includes those transitive verbs ending in ل *al* in the infinitive, whose last radical letter is د *d*. In the present tenses this letter is simply dropped, and if it be preceded by a long vowel it also is rejected. Examples :

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| أودل *ūdal* | to weave | أوم *ūwam* | وُ أوم *wu ūwam* | وُ به أوم *wu ba ūwam* | أود *ūd* | وُ أود *wu ūd* | أودلي دي *ūdalai dai* |
| آوريدل *āwredal* | to hear | آورم *āwram* | واورم *wāwram* | وا به ورم *wā ba wram* | آوريد *āwred* | واوريد *wāwred* | آوريدلي دي *āwredalai dai* |

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE. | IMPERFECT | PAST | PERFECT |
| پيرودل *pīrodal* | to buy | پيرم *pīram* | ؤ پيرم *wu pīram* | ؤ به پيرم *wu ba pīram* | پيرود *pīrod* | ؤ پيرود *wu pīrod* | پيرودلي دي *pīrodalai dai* |
| پيژندل *pejandal* | to know | پيژنم *pejanam* | ؤ پيژنم *wu pejanam* | ؤ به پيژنم *wu ba pejanam* | پيژند *pejand* | ؤ پيژند *wu pejand* | پيژندلي دي *pejandalai dai* |
| پښتيدل *pukkhtedal* | to ask | پښتم *pukkhtam* | ؤ پښتم *wu pukkhtam* | ؤ به پښتم *wu ba pukkhtam* | پښتيد *pukkh'ed* | ؤ پښتيد *wu pukkhted* | پښتيدلي دي *pukkhtedalai dai* |
| رودل *ranrdal* | to reap to suck | رَوَم *ranram* | ؤ رَوَم *wu ranram* | ؤ به رَوَم *wu ba ranram* | رود *ranrd* | ؤ رود *wu ranrd* | رودلي دي *ranrdalai dai* |
| سپړدل *spardal* | to unravel | سپړم *sparam* | ؤ سپړم *wu sparam* | ؤ به سپړم *wu ba sparam* | سپړد *spard* | ؤ سپړد *wu spard* | سپړدلي دی *spardalai dai* |
| لودل *lanrdal* | to utter | لوَم *lanram* | ؤ لوَم *wu lanram* | ؤ به لوَم *wu ba lanram* | لود *lanrd* | ؤ لود *wu lanrd* | لودلي دی *lanrdalai dai* |
| نغردل *ngharḍal* | to swallow | نغارم *nghāram* | ؤ نغارم *wu nghāram* | ؤ به نغارم *wu ba nghāram* | نغرد *nghard* | ؤ نغرد *wu nghard* | نغردلي دي *nghardalai dai* |

*d*. Order IV. comprises verbs of two syllables, each of which is formed by the short vowel *zabar* ـَ *a*, in the infinitive mood. They form the present tenses by substituting the long vowel ا *ā* for the penultimate short one. Some of the verbs of this order are both transitive and intransitive. Examples:

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT | PAST | PERFECT |
| دنگل *dangal* | to leap | دانگم *dāngam* | ؤ دانگم *wu dāngam* | ؤ به دانگم *wu ba dāngam* | دنگل *dangal* | ؤ دنگل *wu dangal* | دنگلي دي *dangalai dai* |
| غپل *ghapal* | to bark | غاپم *ghāpam* | ؤ غاپم *wu ghāpam* | ؤ به غاپم *wu ba ghāpam* | غپل *ghapal* | ؤ غپل *wu ghapal* | غپلي دي *ghapalai dai* |

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| لنبل *lanbal* | to bathe | لانبم *lānbam* | وُ لانبم *wu lānbam* | وُ به لانبم *wu ba lānbam* | لنبل *lanbal* | وُ لنبل *wu lanbal* | لنبلي دي *lanbalai dai* |
| نړل *naṛal* | to shout | ناړم *nāṛam* | وُ ناړم *wu nāṛam* | وُ به ناړم *wu ba nāṛam* | نړل *naṛal* | وُ نړل *wu naṛal* | نړلي دي *naṛalai dai* |
| ويل *wayal* | to speak | وايم *wāyam* | وُ وايم *wu wāyam* | وُ به وايم *wu ba wāyam* | ويل *wayal* | وُ ويل *wu wayal* | ويلي دي *wayalai dai* |

*c.* Order V. includes those verbs, whose root ending in ت *t*, change it to ز *z* or څ *dz* in the present tenses. They are distinguished as having both a transitive and intransitive signification sometimes. The verb بوتلل *botlal* (to lead) drops both its final letters for the root. The verb نجتل *njatal* (to imbed) takes ن *n* instead of ز *z* or څ *dz* in the present tenses. Examples :

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| ارتل *aratal* | to widen | ارزم *arzam* | وُ ارزم *wu arzam* | وُ به ارزم *wu ba arzam* | ارت *arat* | وُ ارت *wu arat* | ارتلي دي *aratalai dai* |
| بوتلل *botlal* | to lead | بوزم *bozam* | بوزم *bozam* | بو به زم *bo ba zam* | بوت *bot* | بوت *bot* | بوتللي دي *botlalai dai* |
| پرانتل *prānatal* | to open | پرانځم *prānadzam* | پرانځم *prānadzam* | پرا به نځم *prā ba nadzam* | پرانت *prānat* | پرانت *prānat* | پرانتلي دي *prānatalai dai* |
| ميتل *mītal* | to piss | ميځم *mīdzam* | وُ ميځم *wu mīdzam* | وُ به ميځم *wu ba mīdzam* | ميتل *mītal* | وُ ميتل *wu mītal* | ميتلي دي *mītalai dai* |
| نجتل *njatal* | to imbed | نجنم *njanam* | وُ نجنم *wu njanam* | وُ به نجنم *wu ba njanam* | نجت *njat* | وُ نجت *wu njat* | نجتلي دي *njatalai dai* |

*f.* Order VI. comprises a few verbs which can be reduced to no general rule, as those of the preceding orders, or which are solitary examples of a particular formation. Examples.

| INFINITIVE | | PRESENT | | | PAST | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE. | IMPERFECT | PAST | PERFECT |
| بلل *balal* | to call | بولم *bolam* | ؤ بولم *wu bolam* | ؤ به بولم *wu ba bolam* | بلل *balal* | ؤ بلل *wu balal* | بللی دی *balalai dai* |
| موندل *mūndal* | to find | مومم *mūmam* | مومم *mūmam* | ؤ به مومم *wuba mūmam* | موندل *mūndal* | موندل *mūndal* | موندلي دی *mūndalai dai* |
| نيول *niwul* | to catch | نسم *nisam* | ؤ نسم *wu nisam* | ؤ به نسم *wu ba nisam* | نيول *niwul* | ؤ نيول *wu niwul* | نيولي دی *niwulai dai* |
| وژلل *wajlal* | to kill | وژنم *wajnam* | ؤ وژنم *wu wajnam* | ؤ به وژنم *wu ba wajnam* | وژلل *wajlal* | ؤ وژلل *wu wajlal* | وژلي دی *wajalai dai* |

*g.* The Imperfect and Past Tenses of the verbs of Class I, as also of those in Orders IV. and VI of Class II are subject to change in the third person singular, as has been explained in Art 75, *a.*

90. Class III. comprises those transitive verbs which (like their Persian originals) form their present and past tenses from separate infinitives, which by themselves alone are defective in one or other form of tense. The verbs of this class are not very numerous. The following list includes all those in common use, and shows how they are combined to complete the paradigm

| INFINITIVE. | | PRESENT | | | PAST | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE | IMPERFECT | PAST | PERFECT |
| باسل يستل | to extract | باسم [illegible] | ؤ باسم *wu* [illegible] | ؤ به باسم *wu ba* [illegible] | *yast* يوست | *wu yast* ؤ يوست | *yastalai dai* يستلي دی |
| آغرل آغل | to knead | آغرم [illegible] | ؤ آغرم [illegible] | ؤ به آغرم [illegible] | [illegible] آغل | [illegible] ؤ آغل | [illegible] آغلي دی |

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| بیول | to lead | بیایم | بیایم | به بیایم | *bot* | *bot* | بیولي دي |
| بوتلل | | *biyāyam* | *biyāyam* | *ba biyāyam* | بوت | بوت | *biwulai dai* |
| پریږدل | to | پریږدم | پریږدم | پري به ږدم | *prekkhod* | *prekkhod* | *prekkhodalai dai* |
| پرېښودل | let go | *pregdam* | *pregdam* | *pre ba gdam* | پرېښود | پرېښود | پرېښودلي دي |
| ږدل | to | ږدم | ږدم | به ږدم | *yakkhod* | *yakkhod* | *yakkhai dai* |
| يښودل | place | *gdam* | *gdam* | *ba gdam* | يښود | يښود | يښي دي |
| ښیيل | to | ښییم | وُ ښییم | وُ به ښییم | *kkhowah* | *wu kkhowah* | *kkhowulai dai* |
| ښوول | show | *kkhayam* | *wu kkhayam* | *wu ba kkhayam* | ښووه | وُ ښووه | ښوولي دي |
| کاږل | to pull | کاږم | وُ کاږم | وُ به کاږم | *kkhkal* | *wu kkhkal* | *kkhkalai dai* |
| ښکل | to write | *kāgam* | *wu kāgam* | *wu ba kāgam* | ښکل | وُ ښکل | ښکلي دي |
| گورل | to look | گورم | وُ گورم | وُ به گورم | *kot* | *wu kot* | *katalai dai* |
| کتل | | *goram* | *wu goram* | *wu ba goram* | کوت | وُ کوت | کتلي دي |
| obsolete | to see | وینم | وُ وینم | وُ به وینم | *līdah* | *wu līdah* | *līdalai dai* |
| لیدل | | *wīnam* | *wu wīnam* | *wu ba wīnam* | لیده | وُ لیده | لیدلي دي |
| لیږدل | to load | لیږدم | وُ لیږدم | وُ به لیږدم | *lekkhah* | *wu lekkhah* | *lekkhalai dai* |
| لیښل | | *legdam* | *wu legdam* | *wu ba legdam* | لیښه | وُ لیښه | لیښلي دي |
| وړل | to | وړم | وُ وړم | وُ به وړم | *yowuṛ* | *yowuṛ* | وړي دي |
| یوسل | carry | *wṛam* | *wu wṛam* | *wu ba wṛam* | یوړ | یوړ | *wṛai dai* |

91. The Intransitive Verb (*f'iali-lāzimī*). The neuter or intransitive verb denotes action completed in the object itself without passing to another. It has only the Active Voice, and is distinguished by the termination of the infinitive mood in یدل *edal*, and sometimes in ل *al*. The former is added to nouns and adjectives to form them into verbs intransitive. Intransitives generally govern the dative or ablative case.

92. In regular intransitive verbs the tenses of present and past time are formed from the root and infinitive respectively, according to the general rules explained in Art. 74 and 75, and they are conjugated on

the model of the regular intransitive verb خوځيدل *khwadzedal* (to move), the paradigm of which is herewith subjoined.

## INFINITIVE MOOD. خوځيدل *khwadzedal* (to move).

## INDICATIVE MOOD.

| | PRESENT TENSE. I am moving, etc. | We are moving, etc. |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | خوځيږم *khwadzegam* | خوځيږو *khwadzegū* |
| | خوځيږې *khwadzege* | خوځيږئ *khwadzega-ī* |
| | خوځيږي *khwadzegī* | خوځيږي *khwadzegī* |

| | AORIST TENSE. I move or may move, etc. | We move or may move, etc. |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | وُ خوځيږم *wu khwadzegam* | وُ خوځيږو *wu khwadzegū* |
| | وُ خوځيږې *wu khwadzege* | وُ خوځيږئ *wu khwadzega-ī* |
| | وُ خوځيږي *wu khwadzegī* | وُ خوځيږي *wu khwadzegī* |

| | FUTURE TENSE. I will or shall move, etc. | We will or shall move, etc. |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | وُ به خوځيږم *wu ba khwadzegam* | وُ به خوځيږو *wu ba khwadzegū* |
| | وُ به خوځيږې *wu ba khwadzege* | وُ به خوځيږئ *wu ba khwadzega-ī* |
| | وُ به خوځيږي *wu ba khwadzegī* | وُ به خوځيږي *wu ba khwadzegī* |

| | IMPERFECT TENSE. I was moving, etc. | We were moving, etc. |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | خوځيدلم *khwadzedalam* | خوځيدلو *khwadzedalū* |
| | خوځيدلې *khwadzedale* | خوځيدلئ *khwadzedala-ī* |
| m. | خوځيده *khwadzedah* | خوځيدل *khwadzedal* |
| f. | خوځيدله *khwadzedala* | خوځيدلې *khwadzedale* |

| | PAST TENSE. I moved or did move, etc. | We moved or did move, etc. |
|---|---|---|
| | SINGULAR. | PLURAL. |
| | وُ خوځيدم *wu khwadzedam* | وُ خوځيدو *wu khwadzedū* |
| | وُ خوځيدې *wu khwadzede* | وُ خوځيدئ *wu khwadzeda-ī* |
| m. | وُ خوځيده *wu khwadzedah* | وُ خوځيدل *wu khwadzedal* |
| f. | وُ خوځيدله *wu khwadzedala* | وُ خوځيدلې *wu khwadzedale* |

**Continuative Past.** I used to move, etc. — We used to move, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | خوځيدم به | *khwadzedam ba* | خوځيدوُ به | *khwadzedū ba* |
| | خوځيدي به | *khwadzede ba* | خوځيدئِ به | *khwadzeda-ī ba* |
| *m.* | خوځيده به | *khwadzedah ba* | خوځيدل به | *khwadzedal ba* |
| *f.* | خوځيدله به | *khwadzedala ba* | خوځيدلي به | *khwadzedale ba* |

**Perfect Tense.** I have moved, etc. — We have moved, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| *m.* | خوځيدلَي يم / يي / دَيْ | *khwadzedalai* yam / ye / dai | خوځيدلِي يوُ / يئِ / دي | *khwadzedalī* yū / ya-ī / dī |
| *f.* | خوځيدلِ ده | *khwadzedali da* | خوځيدلِ دي | *khwadzedali dī.* |

**Pluperfect Tense.** I had moved, etc. — We had moved, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| *m.* | خوځيدلَي وُم / وي / وُه | *khwadzedalai* wum / we / wuh | خوځيدلِي وُو / وئِ / وُو | *khwadzedalī* wū / wa-ī / wū |
| *f.* | خوځيدلِ وَه ـ وَ | *khwadzedali wa* | خوځيدلِ وي ـ وِ | *khwadzedali we, wi* |

**Doubtful Past.** I would have moved, etc. — We would have moved, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| *m.* | خوځيدلَي به وُم / وي / وُه | *khwadzedalai ba* wum / we / wuh | خوځيدلِي به وُو / وئِ / وُو | *khwadzedalī ba* wū / wa-ī / wū |
| *f.* | خوځيدلِ به وَه ـ وَ | *khwadzedali ba wa* | خوځيدلِ به وي ـ وِ | *khwadzedali ba we, wi* |

## IMPERATIVE MOOD.

Move thou, let him move. — Move ye, let them move.

| Singular. | | Plural. | |
|---|---|---|---|
| وُ خوځيږه | *wu khwadzega* | وُ خوځيږئِ | *wu khwadzega-ī* |
| or هغه دِ خوځي | *haghah di khwadzī* or | or هغه دِ خوځي | *haghah di khwadzī* or |
| or خوځيږي دِ | *khwadzegī di* or | or خوځيږي دِ | *khwadzegī di* or |
| وُ دِ خوځي | *wu di khwadzī* | وُ دِ خوځي | *wu di khwadzī* |

## SUBJUNCTIVE MOOD

PRESENT TENSE If I move, etc — If we move, etc

| SINGULAR. | PLURAL. |
|---|---|
| كه حوځېږم *ka khwaẕegam* | كه حوځېږو *ka khwaẕegū* |
| كه حوځېږې *ka khwaẕege* | كه حوځېږئ *ka khwaẕegaī* |
| كه حوځېږي *ka khwaẕegī* | كه حوځېږي *ka khwaẕegī* |

PAST TENSE If I had moved, etc — If we had moved, etc

| | SINGULAR | | | PLURAL | |
|---|---|---|---|---|---|
| m | كه زه حوځېدلی *ka zah khwaẕ edalai* | | | كه موږ حوځېدلي *ka mūng khwaẕ edalī* | |
| وي | كه ته etc *ka tah*, etc | *wai* | وي | كه تاسو etc *ka tāsū*, etc | *wai* |
| f | كه دغه حوځېدله *ka dagha khwaẕ edalah* | | | كه دغه حوځېدلې *ka dagha khwaẕ edale* | |

FUTURE TENSE If I would have moved, etc — If we would have moved, etc

| | SINGULAR | | | PLURAL | |
|---|---|---|---|---|---|
| m | كه حوځېدلی به وم / وې / وه *ka khwaẕ edalai ba* | *wum* / *we* / *wuh* | | كه حوځېدلي به وو / وئ / وو *ka khwaẕ edalī ba* | *wū* / *waī* / *wū* |
| f | كه حوځېدله به وَه-و *ka khwaẕ edalah ba wa* | | | كه حوځېدلې به وې-و *ka khwaẕ edale ba we, wū* | |

## POTENTIAL MOOD

PRESENT TENSE I can move, etc — We can move, etc

| | SINGULAR | | | PLURAL | |
|---|---|---|---|---|---|
| m | حوځېدلی شم *khwaẕ edalai sham* | شم | | حوځېدلي شو *khwaẕ edalī shū* | شو |
| | *she* | شې | | *shaī* | شئ |
| f | حوځېدله شي *khwaẕ edalah shī* | شي | | حوځېدلې شي *khwaẕ edale shī* | شي |

PAST TENSE I could move, etc — We could move, etc

| | SINGULAR | | PLURAL | |
|---|---|---|---|---|
| m | حوځېدلی شوم / شوې / شه *khwaẕ edalai shwam / shwe / shuh* | | حوځېدلي شوو / شوئ / شوو *khwaẕ edalī shwū / shwaī / shwū* | |
| f | حوځېدله شوه-ش *khwaẕ edalah shwah, sha* | | حوځېدلې شوې-شو *khwaẕ edale shwe, shwū* | |

FUTURE TENSE I shall or will be moved, etc — We shall or will be moved, etc

| | SINGULAR | | PLURAL | |
|---|---|---|---|---|
| m | حوځېدلی به شم / شې / شي *khwaẕ edalai ba sham / she / shī* | | حوځېدلي به شو / شئ / شي *khwaẕ edalī ba shū / shaī / shī* | |
| f | حوځېدله به شي *khwaẕ edalah ba shī* | | حوځېدلې به شي *khwaẕ edale ba shī* | |

GERUND.—*m.* خوځيدون *khwadzedūn*, *f.* خوځيدنه *khwadzedana*, a moving.
PRESENT PARTICIPLE.—*m.* خوځيده *khwadzedah*, *f.* خوځيدله *khwadzedala*, moved.
ACTIVE PARTICIPLE.—خوځيدونکي *khwadzedūnkai* or خوځيدوني *khwadzedūnai*, mover.
PASSIVE PARTICIPLE.—خوځيدلي *khwadzedalai* or خوځيدي *khwadzedai*, having moved.

*a.* The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوځم *khwadzam*, خوځي *khwadze*, etc.

*b.* In the imperfect and past tenses the final ل *al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in يدل *edal* or ل *al*. Those ending in يدل *edal* are, like the transitive verbs ending in ول *wul*, all regular. Those ending in ل *al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. CLASS I. comprises all primitive intransitives whose infinitive mood ends in يدل *edal*. They are all regularly conjugated in the same manner as خوځيدل *khwadzedal* (to move). Examples:—

| INFINITIVE. | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|
| | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| بګنيدل *bugnedal* } to shy, to wince | بګنيږم *bugnegam* | وُ بګنيږم *wu bugnegam* | وُ به بګنيږم *wu ba bugnegam* | بګنيدلم *bugned-alam* | وُ بګنيدلم *wu bug-nedalam* | بګنيدلي يم *bugnedalai yam* |
| بهيدل *bahedal* } to flow | بهيږم *bahegam* | وُ بهيږم *wu bahegam* | وُ به بهيږم *wu ba bahegam* | بهيدلم *bahed-alam* | وُ بهيدلم *wu bahedalam* | بهيدلي يم *bahedalai yam* |
| رپيدل *rapedal* } to shake | رپيږم *rapegam* | وُ رپيږم *wu rapegam* | وُ به رپيږم *wu ba rapegam* | رپيدلم *raped-alam* | وُ رپيدلم *wu rapedalam* | رپيدلي يم *rapedalai yam* |
| رژيدل *rajedal* } to shed | رژيږم *rajegam* | وُ رژيږم *wu rajegam* | وُ به رژيږم *wu ba rajegam* | رژيدلم *rajed-alam* | وُ رژيدلم *wu rajedalam* | رژيدلي يم *rajedalai yam* |
| کړيدل *karedal* } to pine | کړيږم *karegam* | وُ کړيږم *wu karegam* | وُ به کړيږم *wu ba karegam* | کړيدلم *kared-alam* | وُ کړيدلم *wu karedalam* | کړيدلي يم *karedalai yam* |
| لويدل *lwedal* } to fall | لويږم *lwegam* | وُ لويږم *wu lwegam* | وُ به لويږم *wu ba lwegam* | لويدلم *lwed-alam* | وُ لويدلم *wu lwedalam* | لويدلي يم *lwedalai yam* |

*a.* Many verbs of this class form the present tenses by rejecting the يدل *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived. This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker. The first form on the other hand is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application. Ex. څناور څو چه ساه لري ځوځي *dzanāwar tso chi sāh larī khwadzī* (an animal as long as it has life moves); مړ نه دي ګوره ځوځيږي *mur na dai gora khwadzegī* (he is not dead, see, he is moving).

*b.* Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. Examples :—

| INFINITIVE. | | PRESENT | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT | PAST. | PERFECT. |
| اوسيدل *osedal* | to abide | اوسم *osam* | اوسم *osam* | به اوسم *ba osam* | اوسيدلم *osedalam* | اوسيدلم *osedalam* | اوسيدلي يم *osedalai yam* |
| درومیدل *drūmedal* | to depart | درومم *drūmam* | درومم *drūmam* | به درومم *ba drūmam* | درومیدلم *drūmed-alam* | درومیدلم *drūmed-alam* | درومیدلی یم *drūmedalai yam* |
| زغليدل *zghaledal* | to run | زغلم *zghalam* | وُ زغلم *wuzghalam* | وُ به زغلم *wu ba zghalam* | زغليدلم *zghaled-alam* | وُ زغليدلم *wu zghal-edalam* | زغليدلی یم *zghaledalai yam* |
| ګرزيدل *girzedal* | to wander | ګرزم *girzam* | وُ ګرزم *wu girzam* | وُ به ګرزم *wu ba girzam* | ګرزيدلم *girzedalam* | وُ ګرزيدلم *wu girzedalam* | ګرزيدلی یم *girzedalai yam* |

95. Class II. comprises all those intransitive verbs whose infinitive mood ends in ل *al.* They are not very numerous and may be included in four orders.

*a.* Order I. contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root. They are the following :—

Gerund.—*m.* خوځیدون *khwadzedūn*, *f.* خوځیدنه *khwadzedana*, a moving.
Present Participle.—*m.* خوځیده *khwadzedah*, *f.* خوځیدله *khwadzedala*, moved.
Active Participle.—خوځیدونکی *khwadzedūnkai* or خوځیدوني *khwadzedūnai*, mover.
Passive Participle.—خوځیدلی *khwadzedalai* or خوځیدي *khwadzedai*, having moved.

*a.* The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوځم *khwadzam*, خوځي *khwadze*, etc.

*b.* In the imperfect and past tenses the final ل *al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in یدل *edal* or ل *al*. Those ending in یدل *edal* are, like the transitive verbs ending in ول *wul*, all regular. Those ending in ل *al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. Class I. comprises all primitive intransitives whose infinitive mood ends in یدل *edal*. They are all regularly conjugated in the same manner as خوځیدل *khwadzedal* (to move). Examples :—

| Infinitive. | | Present. | | | Past. | | |
|---|---|---|---|---|---|---|---|
| | | Present. | Aorist. | Future. | Imperfect. | Past. | Perfect. |
| بګنیدل *bugnedal* | to shy / to wince | بګنیږم *bugneg̣am* | وُ بګنیږم *wu bugneg̣am* | وُ به بګنیږم *wu ba bugneg̣am* | بګنیدلم *bugned-alam* | وُ بګنیدلم *wu bug-nedalam* | بګنیدلي یم *bugnedalai yam* |
| بهیدل *bahedal* | to flow | بهیږم *baheg̣am* | وُ بهیږم *wu baheg̣am* | وُ به بهیږم *wu ba baheg̣am* | بهیدلم *bahed-alam* | وُ بهیدلم *wu bahedalam* | بهیدلي یم *bahedalai yam* |
| رپیدل *rapedal* | to shake | رپیږم *rapeg̣am* | وُ رپیږم *wu rapeg̣am* | وُ به رپیږم *wu ba rapeg̣am* | رپیدلم *raped-alam* | وُ رپیدلم *wu rapedalam* | رپیدلي یم *rapedalai yam* |
| رژیدل *raǰedal* | to shed | رژیږم *raǰeg̣am* | وُ رژیږم *wu raǰeg̣am* | وُ به رژیږم *wu ba raǰeg̣am* | رژیدلم *raǰed-alam* | وُ رژیدلم *wu raǰedalam* | رژیدلي یم *raǰedalai yam* |
| کړیدل *kaṛedal* | to pine | کړیږم *kaṛeg̣am* | وُ کړیږم *wu kaṛeg̣am* | وُ به کړیږم *wu ba kaṛeg̣am* | کړیدلم *kaṛed-alam* | وُ کړیدلم *wu kaṛedalam* | کړیدلي یم *kaṛedalai yam* |
| لویدل *lwedal* | to fall | لویږم *lweg̣am* | وُ لویږم *wu lweg̣am* | وُ به لویږم *wu ba lweg̣am* | لویدلم *lwed-alam* | وُ لویدلم *wu lwedalam* | لویدلي یم *lwedalai yam* |

*a* Many verbs of this class form the present tenses by rejecting the يدل *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker The first form on the other hand is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application Ex ځناور څو چه ساه لري خوځي *dzanawar tso chi sah lari khwadzi* (an animal as long as it has life moves) مړ نه دی ګوره خوځيږي *mur na dai gora khwadzegi* (he is not dead, see, he is moving)

*b* Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted Examples —

| INFINITIVE. | | PRESENT | | | PAST | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE | IMPERFECT | PAST | PERFECT |
| اوسدل *osedal* | to abide | اوسم *osam* | اوسم *osam* | به اوسم *ba osam* | اوسدلم *osedalam* | اوسدلم *osedalam* | اوسدلی یم *osedalai yam* |
| درومدل *drūmedal* | to depart | درومم *drūmam* | درومم *drūmam* | به درومم *ba drūmam* | درومدلم *drūmedalam* | درومدلم *drūmedalam* | درومدلی یم *drūmedalai yam* |
| زغلدل *zghaledal* | to run | زغلم *zghalam* | وزغلم *wuzghalam* | وبه زغلم *wu ba zghalam* | زغلدلم *zghaledalam* | وزغلدلم *wu zghaledalam* | زغلدلی یم *zghaledalai yam* |
| ګرزدل *girzedal* | to wander | ګرزم *girzam* | وګرزم *wu girzam* | وبه ګرزم *wu ba girzam* | ګرزدلم *girzedalam* | وګرزدلم *wu girzedalam* | ګرزدلی یم *girzedalai yam* |

95 Class II comprises all those intransitive verbs whose infinitive mood ends in ل *al* They are not very numerous and may be included in four orders

*a* Order I contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root They are the following —

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| خملاستل tsamlāstal | to recline | خملم tsamlam | خملم tsamlam | به خملم ba tsamlam | خملاستم tsam-lāstam | خملاستم tsam-lāstam | خملاستي يم tsamlāstai yam |
| ښکيناستل kkhkenāstal | to sit | ښکينم kkhkenam | ښکينم kkhkenam | ښکي به نم kkhke ba nam | ښکيناستم kkhke-nāstam | ښکيناستم kkhke-nāstam | ښکيناستي يم kkhkenāstai yam |

*b.* Order II. contains those verbs, the last radical letter of which being ت *t*, change it to ز *z* in the present tenses, and the preceding short vowel *zabar* ـَ *a*, to *pesh* ـُ *u*. The verb ختل *khatal* (to rise) is an exception to this rule, and following its Persian original forms the present tenses by changing the radical ت *t* to ږ *eĵ*. Examples :—

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| آلوتل ālwatal | to fly | آلوزم ālwuzam | والوزم wālwuzam | وا به لوزم wā ba lwuzam | آلوتم ālwatam | والوتم wālwatam | آلوتلي يم ālwatalai yam |
| پريوتل prewatal | to fall on | پريوزم prewuzam | پري و وزم pre wu wuzam | پري به وزم pre ba wuzam | پريوتم prewa-tam | پري و وتم pre wu watam | پريوتلي يم prewatalai yam |
| جاروتل jārwatal | to return | جاروزم jārwuzam | جار و وزم jār wuwuzam | جار به وزم jār ba wuzam | جاروتم jār-watam | جار و وتم jār wu watam | جاروتلي يم jārwatalai yam |
| ښکيوتل kkhkewatal | to fall into | ښکيوزم kkhke-wuzam | ښکي و وزم kkhke wuwuzam | ښکي به وزم kkhke ba wuzam | ښکيوتم kkhke-watam | ښکي و وتم kkhke wu watam | ښکيوتلي يم kkhkewata-lai yam |
| ننوتل nanwatal | to enter | ننوزم nanwuzam | ننَ و وزم nana wuwuzam | و به ننوزم wu ba nanwuzam | ننوتم nan-watam | ننَ و وتم nana wu watam | ننوتلي يم nanwatalai yam |

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT |
| وتل *watal* | to issue | وُزم *wuzam* | وُ وُزم *wu wuzam* | وُ به وُزم *wu ba wuzam* | وتم *watam* | وُ وتم *wu watam* | وتلي يم *watalai yam* |
| ختل *khatal* | to rise | خېژم *khejam* | وُ خېژم *wu khejam* | وُ به خېژم *wu ba khejam* | ختم *khatam* | وُ ختم *wu khatam* | ختلي يم *khatalai yam* |

N.B.—In the imperfect and past tenses of the verbs of Order II. the contracted forms are given throughout the examples, as آلوتم *alwatam* for آلوتلم *alwatalam*, etc. (Art. 92, *b*.) The verb ختل *khatal*, in the third person singular becomes خوت *khot* for the masculine in the imperfect and past tenses.

*c*. Order III. contains those intransitives whose verbal root ends in ښت *khht*, which, as in transitives of the same form (Class II. Order II. Art. 89, *b*.), is changed to ړ *ṛ* in the present tenses. The verb نښتل *nkhhatal* (to stick) is an exception, as it substitutes ل *l* for the terminal letters of the root. Examples :—

| INFINITIVE. | | PRESENT. | | | PAST | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT | AORIST | FUTURE. | IMPERFECT | PAST | PERFECT |
| رغښتل *rghakhhtal* | to wallow | رغړم *rghaṛam* | وُ رغړم *wu rghaṛam* | وُ به رغړم *wu ba rghaṛam* | رغښتم *rghakhhtam* | وُ رغښتم *wu rghakhhtam* | رغښتلي يم *rghakhhtalai yam* |
| غښتل *ghakhhtal* | to coil | غړم *ghaṛam* | وُ غړم *wu ghaṛam* | وُ به غړم *wu ba ghaṛam* | غښتم *ghakhhtam* | وُ غښتم *wu ghakhhtam* | غښتلي يم *ghakhhtalai yam* |
| لوښتل *lwukhhtal* | to part | لوړم *lwuṛam* | وُ لوړم *wu lwuṛam* | وُ به لوړم *wu ba lwuṛam* | لوښتم *lwukhhtam* | وُ لوښتم *wu lwukhhtam* | لوښتلي يم *lwukhhtalai yam* |
| نښتل *nkhhatal* | to hitch | نښلم *nkhhlam* | وُ نښلم *wu nkhhlam* | وُ به نښلم *wu ba nkhhlam* | نښتم *nkhhtam* | وُ نښتم *wu nkhhtam* | نښتلي يم *nkhhtalai yam* |

*d.* Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

| INFINITIVE. | | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|---|
| | | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| تلل<br>لاړل | to go | خم<br>*dzam* | خم<br>*dzam* | به خم<br>لاړ به شم<br>*lāṛ ba sham* | تللم<br>*tlalam* | *lāṛam*<br>لاړم | تللي يم<br>*tlalai yam* |
| درتلل<br>درغلل | to go to thee | درخم<br>*dardzam* | درخم<br>*dardzam* | در به شم<br>*dar ba sham* | درتللم<br>*dartlalam* | *daraghlam*<br>درغلم | *daraghlalai yam*<br>درغللي يم |
| راتلل<br>راغلل | to come | راخم<br>*rādzam* | راخم<br>*rādzam* | را به شم<br>*rā ba sham* | راتلم<br>*rātlam* | *rāghlam*<br>راغلم | *rāghlai yam*<br>راغلي يم |
| ورتلل<br>ورغلل | to go to him | ورخم<br>*wardzam* | ورخم<br>*wardzam* | ور به شم<br>*war ba sham* | ورتلم<br>*wartlam* | *waraghlam*<br>ورغلم | *waraghlai yam*<br>ورغلي يم |
| زغليدل<br>زغاښتل | to run | زغلم<br>*zghalam* | وُ زغلم<br>*wu zghalam* | وُ به زغلم<br>*wu ba zghalam* | *zghākkht-am*<br>زغاښتم | *wu zghākkhtam*<br>وُ زغاښتم | *zghākkht-alai yam*<br>زغاښتلي يم |
| زيږيدل<br>زوول | to be born | زيږيږم<br>*zegegam* | وُ زيږيږم<br>*wu zegegam* | وُ به زيږيږم<br>*wu ba zegegam* | زيږيدلم<br>*zegedalam*<br>زوولم<br>*zowulam* | وُ زيږيدلم<br>*wu zegedalam*<br>وُ زوولم<br>*wu zowulam* | زيږيدلي يم<br>*zegedalai yam*<br>زوولي يم<br>*zowulai yam* |
| چاودل<br>*chāwdal* | to split | چوَم<br>*chawam* | وُ چوَم<br>*wu chawam* | وُ به چوَم<br>*wu ba chawam* | چاودم<br>*chāwdam* | وُ چاودم<br>*wu chāwdam* | چاودلي يم<br>*chāwdalai yam* |
| سول<br>*swal* | to burn | سوځم<br>*swadzam* | وُ سوځم<br>*wu swadzam* | وُ به سوځم<br>*wu ba swadzam* | سولم<br>*swalam* | وُ سوم<br>*wu swam* | سوي يم<br>*sawai yam* |

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting ه *zāhir* for the ل *al* of the in-

finitive The verb تلل and its compounds still further contract this form to ته *tah*, راته *rātah*, etc , in the imperfect tense The verb راتلل *ragh̲lal*, uses the form راغي *rāgh̲ai*, ورغی *wuragh̲ai*, etc , for the third person singular masculine of the past tense Similarly the other verbs contract the same person singular masculine to رغاست *zg̲lakh̲t*, زووه *zowah*, چاود *ch̲awd*, سه *sah*, respectively in the imperfect and past tenses

96 The Derivative Verb (*f'ali mush̲taq*) The compound or derivative verb may be either transitive or intransitive It is formed by conjugating a noun or adjective with the auxiliaries کول *kawul* and کړل *kral* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries کېدل *kedal* and شول *sh̲wal* (to be or become) with the present and past tenses respectively, if intransitive

*a* With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity, or speciality, etc , as غوټه وهل *g̲ota wahal* (to dive), پور آخستل *por akh̲istal* (to borrow), سندري وئيل *sandare wayal* (to sing), etc

97. The conjugations of the intransitive auxiliaries کېدل *kedal* and شول *sh̲wal* have been given in the preceding pages (Art 81 and 82) It is necessary now to shew the conjugations of the transitive auxiliaries کول *kawul* and کړل *kral* in order to illustrate the paradigms of derivative verbs

98 The transitive verb کول *kawul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice It is thus conjugated

INFINITIVE MOOD کول *kawul* (to do)

INDICATIVE MOOD

PRESENT TENSE I do or am doing etc      We do or are doing, etc

SINGULAR      PLURAL

کوم - کم *kawum, kum*      کوو - کړو [illegible]

کوې - کې *kawe, ke*      کوئ - کئ [illegible]

کوي - کي *kawī, kī*, or [illegible] or کاند or      کوي - کي [illegible] or کړند or

کئ or کړ or [illegible]      کئ or کړ or [illegible]

*d.* Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

| INFINITIVE. | PRESENT. | | | PAST. | | |
|---|---|---|---|---|---|---|
| | PRESENT. | AORIST. | FUTURE. | IMPERFECT. | PAST. | PERFECT. |
| تلل<br>لاړل } to go | ځم<br>*dzam* | ځم<br>*dzam* | به ځم<br>لاړ به شم<br>*lāṛ ba sham* | تللم<br>*tlalam* | *lāṛam*<br>لاړم | تللي يم<br>*tlalai yam* |
| درتلل<br>درغلل } to go to thee | درځم<br>*dardzam* | درځم<br>*dardzam* | در به شم<br>*dar ba sham* | درتللم<br>*dartlalam* | *daraghlam*<br>درغلم | *daraghlalai yam*<br>درغللي يم |
| راتلل<br>راغلل } to come | راځم<br>*rādzam* | راځم<br>*rādzam* | را به شم<br>*rā ba sham* | راتلم<br>*rātlam* | *rāghlam*<br>راغلم | *rāghlai yam*<br>راغلي يم |
| ورتلل<br>ورغلل } to go to him | ورځم<br>*wardzam* | ورځم<br>*wardzam* | ور به شم<br>*warba sham* | ورتلم<br>*wartlam* | *waraghlam*<br>ورغلم | *waraghlai yam*<br>ورغلي يم |
| زغليدل<br>زغاښتل } to run | زغلم<br>*zghalam* | وُ زغلم<br>*wu zghalam* | وُ به زغلم<br>*wu ba zghalam* | *zghākkhtam*<br>زغاښتم | *wu zghākkhtam*<br>وُ زغاښتم | *zghākkhtalai yam*<br>زغاښتلي يم |
| زيږيدل<br>زوول } to be born | زيږيږم<br>*zegegam* | وُ زيږيږم<br>*wu zegegam* | وُ به زيږيږم<br>*wu ba zegegam* | زيږيدلم<br>*zegedalam*<br>زوولم<br>*zowulam* | وُ زيږيدلم<br>*wu zegedalam*<br>وُ زوولم<br>*wu zowulam* | زيږيدلي يم<br>*zegedalai yam*<br>زوولي يم<br>*zowulai yam* |
| چاودل<br>*chāwdal* } to split | چوَم<br>*chawam* | وُ چوَم<br>*wu chawam* | وُ به چوَم<br>*wu ba chawam* | چاودم<br>*chāwdam* | وُ چاودم<br>*wu chāwdam* | چاودلي يم<br>*chāwdalai yam* |
| سول<br>*swal* } to burn | سوَځم<br>*swadzam* | وُ سوَځم<br>*wu swadzam* | وُ به سوَځم<br>*wu ba swadzam* | سوَلم<br>*swalam* | وُ سوَم<br>*wu swam* | سوَي يم<br>*sawai yam* |

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting ه *zāhir* for the ل *al* of the in-

finitive The verb تلل and its compounds still further contract this form to ته *tah*, راته *rātah*, etc, in the imperfect tense The verb راغلل *rāghlal*, uses the form راغي *rāghai*, ورغی *wuraghai*, etc, for the third person singular masculine of the past tense Similarly the other verbs contract the same person singular masculine to زغلاښت *zghalakhht*, زووه *zowah*, چاود *chawd*, سه *sal*, respectively in the imperfect and past tenses

96 The Derivative Verb (*f'ali mushtaq*) The compound or derivative verb may be either transitive or intransitive It is formed by conjugating a noun or adjective with the auxiliaries کول *kawul* and کړل *kral* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries کېدل *kedal* and شول *shwal* (to be or become) with the present and past tenses respectively, if intransitive

*a* With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity or speciality, etc, as غوټه وهل *ghota wahal* (to dive), پور آخستل *por akhistal* (to borrow), سندری ویل *sandare wayal* (to sing), etc

97. The conjugations of the intransitive auxiliaries کېدل *kedal* and شول *shwal* have been given in the preceding pages (Art 81 and 82) It is necessary now to shew the conjugations of the transitive auxiliaries کول *kawul* and کړل *kral* in order to illustrate the paradigms of derivative verbs

98 The transitive verb کول *kawul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice It is thus conjugated

INFINITIVE MOOD کول *kawul* (to do)

INDICATIVE MOOD

| PRESENT TENSE I do or am doing, etc | We do or are doing, etc |
|---|---|
| SINGULAR | PLURAL |
| کوم ـ کم *kawam*, *kam* | کوو ـ کو *kawu*, *ku* |
| کوې ـ کې *kawe*, *ke* | کوئ ـ کئ *kawai*, *kai* |
| or کاند or کوي ـ کي *kawi*, *ki*, or *kandi* | or کاند or کوي ـ کي *kawi*, *ki* or *kandi* |
| کا or کړ *kā* or *ka* | کا or کړ *kā* or *ka* |

**Aorist Tense.** I may do, etc.

SINGULAR.

وُ کوم - وُ کم *wu kawam, wu kam*
وُ کوې - وُ کې *wu kawe, wu ke*
or وُ کوي - وُ کي *wu kawī, wu kī* or
وُ کاندِ or وُ کا etc. *wu kāndi* or *wu kā*, etc.

We may do, etc.

PLURAL.

وُ کوو - وُ کو *wu kawū, wu kū*
وُ کوئ - وُ کئ *wu kawa-ī, wu ka-ī*
or وُ کوي - وُ کي *wu kawī, wu kī* or
وُ کاندِ or وُ کا etc. *wu kāndi* or *wu kā*, etc.

**Future Tense.** I shall or will do, etc.

SINGULAR.

وُ به کوم or کم *wu ba kawam* or *kam*
وُ به کوې or کې *wu ba kawe* or *ke*
or وُ به کوي or کي *wu ba kawī* or *kī* or
وُ به کاندِ etc. *wu ba kāndi*, etc.

We shall or will do, etc.

PLURAL.

وُ به کوو or کو *wu ba kawū* or *kū*
وُ به کوئ or کئ *wu ba kawa-ī* or *ka-ī*
or وُ به کوي or کي *wu ba kawī* or *kī* or
وُ به کاندِ etc. *wu ba kāndi*, etc.

**Imperfect Tense.** I was doing, etc.

SINGULAR.

| | | Pronoun | | Verb |
|---|---|---|---|---|
| m. | کول | ما | *mā* | *kawul* |
| | کاوه | تا | *tā* | *kāwah* |
| | | هغه | *haghah* | |
| | | مونګه | *mūnga* | |
| | | تاسو | *tāsū* | |
| f. | کوله | هغو | *hagho* | *kawula* |

We were doing, etc.

PLURAL.

| | Pronoun | | Verb |
|---|---|---|---|
| کول | ما | *mā* | *kawul* |
| | تا | *tā* | |
| | هغه | *haghah* | |
| | مونګه | *mūnga* | |
| | تاسو | *tāsū* | |
| کولې | هغو | *hagho* | *kawule* |

**Past Tense.** I did or did do, etc.

SINGULAR.

| | | Pronoun | | Verb |
|---|---|---|---|---|
| m. | وُ کول | ما | *mā* | *wu kawul* |
| | وُ کاوه | تا | *tā* | *wu kāwah* |
| | | هغه | *haghah* | |
| | | مونګه | *mūnga* | |
| | | تاسو | *tāsū* | |
| f. | وُ کوله | هغو | *hagho* | *wu kawula* |

We did or did do, etc.

PLURAL.

| | Pronoun | | Verb |
|---|---|---|---|
| وُ کول | ما | *mā* | *wu kawul* |
| | تا | *tā* | |
| | هغه | *haghah* | |
| | مونګه | *mūnga* | |
| | تاسو | *tāsū* | |
| وُ کولې | هغو | *hagho* | *wu kawule* |

CONTINUATIVE PAST TENSE. I used to do, etc. — We used to do, etc.

SINGULAR.

m. به کول ba karul / به کاوه ba kāwah — ما mā, تا tā, هغه haghah, مونږ mūnga, تاسو tāsū, هغو hagho — f. به کوله ba kawula

PLURAL.

m. به کول ba karul — ما mā, تا tā, هغه haghah, مونږ mūnga, تاسو tāsū, هغو hagho — f. به کولي ba karule

## IMPERATIVE MOOD

Do thou, let him do. — Do ye, let them do

SINGULAR.

وُ کوه ـ وُ که wu kawa, wu ka
or کي or هغه دِ وُ کوي haghah di wu kawī or kī or
کاند or کا or کَ kāndi or kā or ka
etc. وُ د کوي ـ کي ـ کاند wu di kawī or kī or kāndi, etc.

PLURAL.

وُ کوئ ـ وُ کئ wu kawa i, wu ka i
or کي or هغه دِ وُ کوي haghah di wu kawī or kī or
کاند or کا or کَ kāndi or kā or ka
etc. کاند or کي or وُ د کوي wu di kawī or kī or kāndi, etc

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc — If we do, etc.

SINGULAR.

کوم karam / کوې kawe / etc کوي ـ کاند kawī, kāndi, etc. — که ki

PLURAL.

کوو kawu / کوئ kawa i / etc. کوي ـ کاند kawī, kāndi, etc. — که ki

PAST TENSE. If I had done, etc. — If we had done, etc

SINGULAR.

m. که کولَي ki karulai — وَی wai
f. که کولِ ki karuli — وَی wai

PLURAL.

که کولي ki karuli — وَی wai
که کول ki karuli — وَی wai

FUTURE TENSE. If I would have done, etc. — If we would have done, etc.

SINGULAR.

m. کولي زه karulai zuh — به که ki ba
f. کول زَه karuli zah — به که ki ba

PLURAL.

کولي زو karuli mūng — به که ki ba
کول وی ـ وِ karuli we, wi — به که ki ba

**Aorist Tense.** I may do, etc. — We may do, etc.

| SINGULAR. | PLURAL. |
|---|---|
| وُ کوم - وُ کم *wu kawam, wu kam* | وُ کوو - وُ کو *wu kawū, wu kū* |
| وُ کوي - وُ کي *wu kawe, wu ke* | وُ کوئي - وُ کئي *wu kawa-ī, wu ka-ī* |
| or وُ کوِي - وُ کِي *wu kawī, wu kī* or | or وُ کوِي - وُ کِي *wu kawī, wu kī* or |
| etc. وُ کا or وُ کاندِ *wu kāndi* or *wu kā*, etc. | etc. وُ کا or وُ کاندِ *wu kāndi* or *wu kā*, etc. |

**Future Tense.** I shall or will do, etc. — We shall or will do, etc.

| SINGULAR. | PLURAL. |
|---|---|
| کم or وُ به کوم *wu ba kawam* or *kam* | کو or وُ به کوو *wu ba kawū* or *kū* |
| کي or وُ به کوي *wu ba kawe* or *ke* | کئي or وُ به کوئي *wu ba kawa-ī* or *ka-ī* |
| or کِي or وُ به کوِي *wu ba kawī* or *kī* or | or کِي or وُ به کوِي *wu ba kawī* or *kī* or |
| etc. وُ به کاندِ *wu ba kāndi*, etc. | etc. وُ به کاندِ *wu ba kāndi*, etc. |

**Imperfect Tense.** I was doing, etc. — We were doing, etc.

SINGULAR.

| | | Pronoun | |
|---|---|---|---|
| m. | کول / کاوه | ما *mā* | *kawul* / *kāwah* |
| | | تا *tā* | |
| | | هغه *haghah* | |
| | | مونږه *mūnga* | |
| | | تاسو *tāsū* | |
| f. | کوله | هغو *hagho* | *kawula* |

PLURAL.

| | Pronoun | |
|---|---|---|
| کول | ما *mā* | *kawul* |
| | تا *tā* | |
| | هغه *haghah* | |
| | مونږه *mūnga* | |
| | تاسو *tāsū* | |
| کولي | هغو *hagho* | *kawule* |

**Past Tense.** I did or did do, etc. — We did or did do, etc.

SINGULAR.

| | | Pronoun | |
|---|---|---|---|
| m. | وُ کول / وُ کاوه | ما *mā* | *wu kawul* / *wu kāwah* |
| | | تا *tā* | |
| | | هغه *haghah* | |
| | | مونږه *mūnga* | |
| | | تاسو *tāsū* | |
| f. | وُ کوله | هغو *hagho* | *wu kawula* |

PLURAL.

| | Pronoun | |
|---|---|---|
| وُ کول | ما *mā* | *wu kawul* |
| | تا *tā* | |
| | هغه *haghah* | |
| | مونږه *mūnga* | |
| | تاسو *tāsū* | |
| وُ کولي | هغو *hagho* | *wu kawule* |

CONTINUATIVE PAST TENSE. I used to do, etc. — We used to do, etc.

| SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|
| m. به کول / به کاوه | ما *mā* / تا *tā* / هغه *haghah* / مونږه *mūnga* / تاسو *tāsū* / هغو *hagho* | *ba kawul* / *ba kānah* | به کول | ما *mā* / تا *tā* / هغه *haghah* / مونږه *mūnga* / تاسو *tāsū* / هغو *hagho* | *ba kawul* |
| f. به کوله | | *bakawula* | به کولي | | *ba kawule* |

## IMPERATIVE MOOD.

Do thou; let him do. — Do ye; let them do.

SINGULAR.

وُ کوه ـ وُ که *wu kawa, wu ka*
or کړي or وُ کوي هغه دِ *haghah di wu kawī* or *kī* or
کـ or کا or کاندِ *kāndi* or *kā* or *ka*
etc. وُ دِ کوي ـ کي ـ کاندِ *wu'di kawī* or *kī* or *kāndi*, etc.

PLURAL.

وُ کوئي ـ وُ کړئ *wu kawa-ī, wu ka-ī*
or کړي or وُ کوي هغه دِ *haghah di wu kawī* or *kī* or
کـ or کا or کاندِ *kāndi* or *kā* or *ka*
etc. وُ دِ کوي or کي or کاندِ *wu di kawī* or *kī* or *kāndi*, etc.

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc. — If we do, etc.

SINGULAR.

که *ki* { کوم *kawam* / کوي *kawe* / کوي ـ کاندِ *kawī, kāndi*, etc.

PLURAL.

که *ki* { کوؤ *kawū* / کوئي *kawa-ī* / کوي ـ کاندِ *kawī, kāndi*, etc.

PAST TENSE. If I had done, etc. — If we had done, etc.

SINGULAR.

m. وَي { که کولي *ki kawulai* } *wai*
f. { که کوله *ki kawuli* }

PLURAL.

وَي { که کولي *ki kawulī* / که کولِ *ki kawuli* } *wai*

FUTURE TENSE. If I would have done, etc. — If we would have done, etc.

SINGULAR.

m. کولي وُم *kawulai wuh*
f. کولِ وَه *kawuli wa*
} که به *ki ba*

PLURAL.

کولي وُو *kawulī wū*
کولِ وې *kawuli we, wī*
} که به *ki ba*

## POTENTIAL MOOD.

**Present Tense.** I can do, etc. — We can do, etc.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* شم | كولي *kawulai* | *sham* | شو | كولي *kawulī* | *shū* |
| شي | | *she* | شئ | | *sha-ī* |
| *f.* شي | كولِ *kawuli* | *shī* | شي | كولِ *kawuli* | *shī* |

**Past Tense.** I could have done, etc. — We could have done, etc.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* كولي شه | ما *mā* | *kawulai shah* | كولي شوُو | ما *mā* | *kawulī shwū* |
| | تا *tā* | | | تا *tā* | |
| | هغه *haghah* | | | هغه *haghah* | |
| | مونكه *mūnga* | | | مونكه *mūnga* | |
| | تاسو *tāsū* | | | تاسو *tāsū* | |
| *f.* كولِ شوه | هغو *hagho* | *kawuli shwa* | كولِ شوي | هغو *hagho* | *kawuli shwe* |

**Future Tense.** I would have done, etc. — We would have done, etc.

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| *m.* به كولي | ما *mā* | *ba kawulai* | به كولي | ما *mā* | *ba kawulī* |
| وُه | تا *tā* | *wuh* | وو | تا *tā* | *wū* |
| | هغه *haghah* | | | هغه *haghah* | |
| | مونكه *mūnga* | | | مونكه *mūnga* | |
| *f.* به كولِ | تاسو *tāsū* | *ba kawuli* | به كولِ | تاسو *tāsū* | *ba kawuli* |
| وَه | هغو *hagho* | *wa* | وي | هغو *hagho* | *we* |

Gerund.—*m.* كوُون *kawūn*, *f.* كوُونه *kawūna*, a doing.
Present Participle.—*m.* كاوه *kāwah*, *f.* كوله *kawala*, done.
Active Participle.—كوُونكي *kawūnkai* or كوُوني *kawūnai*, doer.
Passive Participle.—كولي *kawulai*, having done.

*a.* In the Imperative Mood plural the form وُ كانړئ *wu kāṉra-ī* is sometimes used for وُ كوئ *wu kawa-ī* (do ye).

99. The transitive verb كړل *kṛal* (to do or perform) has both an active and a passive voice and is regular in all its moods and tenses. It is used as an auxiliary in forming the past tenses of derivative verbs. It

is conjugated in the same manner as وهل *wahal* (to strike) See Art 84 and 85 Its tenses of present and past time are formed according to the rules explained in Art 74 and 75, as is shown in the subjoined skeleton of the paradigm

## ACTIVE VOICE

### INFINITIVE MOOD کړل *kṛal* (to do).

### INDICATIVE MOOD

PRESENT TENSE I do or am doing, etc

| SINGULAR | PLURAL |
|---|---|
| کړم *kram* | کړو *kṛū* |
| کړې *kre* | کړئ *kṛa-i* |
| کړي *kṛi* | کړي *kṛī* |

| IMPERFECT TENSE Was doing me, etc<br>SINGULAR | Was doing us, etc<br>PLURAL |
|---|---|
| کړلم ـ کړم *kṛalam, kram* | کړلو ـ کړو *kṛalū, kṛū* |
| کړلې ـ کړې *kṛale, kre* | کړلئ ـ کړئ *kṛala-i, kṛa-i* |
| m. کړل ـ کړه ـ کړ *kṛal, kṛah, kar* | کړل ـ کړه *kṛal, kṛah* |
| f. کړله ـ کړه *kṛala, kṛa* | کړلې ـ کړې *kṛale, kṛe* |

| PERFECT TENSE Has done me, etc<br>SINGULAR | Has done us, etc<br>PLURAL |
|---|---|
| m. کړی *karai* { يم *yam*, يې *ye*, دی *dai* } | کړي *karī* { يو *yū*, يئ *ya-i*, دي *di* } |
| f. کړې ده *kṛi dah* | کړې دي *kṛi di* |

### IMPERATIVE MOOD

| Do thou, let him do<br>SINGULAR | Do ye, let them do.<br>PLURAL |
|---|---|
| وکړه ـ کړه *wu kṛah, kṛa* | وکړئ ـ کړئ *wu kṛa-i, kṛa-i* |
| or خه د وکړي *khah di wu kṛi*, or | or خه د وکړي *khah di wu kṛi* |
| و د کړي *wu di kṛi* | و د کړي *wu di kṛī* |

## SUBJUNCTIVE MOOD.

**Present Tense.** If I do, etc. — If we do, etc.

| SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|
| كړم | كه *ki* | *kṛam* | كړو | كه *ki* | *kṛū* |
| كړي | | *kṛe* | كړئ | | *kṛa-ī* |
| كړي | | *kṛī* | كړي | | *kṛī* |

**Past Tense.** If I had done, etc. — If we had done, etc.

| SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|
| *m.* | كه كړي *ki kaṛai* | وي *wai* | | كه كړي *ki kaṛī* | وي *wai* |
| *f.* | كه كړِ *ki kiṛi* | | | كه كړِ* *ki kiṛi* | |

**Future Tense.** If I would have done, etc. — If we would have done, etc.

| SINGULAR. | | PLURAL. |
|---|---|---|
| *m.* | كه به كړي وُه *ki ba kaṛai wuh* | كه به كړي وُو *ki ba kaṛī wū* |
| *f.* | كه به كړِ وَه *ki ba kiṛi wa* | كه به كړِ وي *ki ba kiṛi we* |

## POTENTIAL MOOD.

**Present Tense.** I can do, etc. — We can do, etc.

| SINGULAR. | | | PLURAL. | | |
|---|---|---|---|---|---|
| شم | كړي *kaṛai* | *sham* | شو | كړي *kaṛī* | *shū* |
| شي | | *she* | شئ | | *sha-ī* |
| شي | كړِ *kiṛi* | *shī* | شي | كړِ *kiṛi* | *shī* |

**Past Tense.** I could have done, etc. — We could have done, etc.

| SINGULAR. | | PLURAL. |
|---|---|---|
| *m.* | كړي شه *kaṛai shah* | كړي شوُو *kaṛī shwū* |
| | كړِ شوَه *kiṛi shwa* | كړِ شوي *kiṛi shwe* |

**Future Tense.** I would have done, etc. — We would have done, etc.

| SINGULAR. | | PLURAL. |
|---|---|---|
| *m.* | به كړي شه *ba kaṛai shah* | به كړي شوُو *ba kaṛī shwū* |
| *f.* | به كړِ شوَه *ba kiṛi shwa* | به كړِ شوي *ba kiṛi shwe* |

**Gerund.**—*m.* كړُون *kṛūn* (obsol.), *f.* كړَنه *kaṛana,* a doing.

**Present Participle.**—*m.* كړه *kṛah*, *f.* كړله *kṛala,* done.

* Though generally met with as given in the text the plural feminine should properly be كړي *kiṛī.*

ACTIVE PARTICIPLE — کړونکی *krūnkai* or کړوني *krūnai*, a doer
PASSIVE PARTICIPLE — کړلی *kralai* or کړی *karai*, having done.

100. The Passive Voice of the verb کړل *kral* is formed by conjugating the past participle with the auxiliaries یم *yam* and شول *shwal*.

## PASSIVE VOICE

### INFINITIVE MOOD. کړي کیدل *karai kedal* (to be done)

### INDICATIVE MOOD.

PRESENT TENSE I am done, etc. — We are done, etc.

SINGULAR.

m. کړئ *karai* { یم *yam* / يي *ye* / دئ *dai* }

f. کړه ده *kṛa da*

PLURAL.

کړي *kari* { یو *yū* / ئي *yai* / دي *dī* }

کړې دي *kṛe dī*

IMPERFECT TENSE I was being done, etc — We were being done, etc

SINGULAR.

m. کړئ *karai* { کیدلم *kedalam* / کیدلي *kedale* / کیدل - کیده *kedal, kedah* }

f. کړه کیده *kṛa kedala*

PLURAL.

کړي *kari* { کیدلو *kedalū* / کیدلئ *kedalai* / کیدل *kedal* }

کړې کیدل *kṛe kedale*

PERFECT TENSE. I have been done, etc. — We have been done, etc

SINGULAR.

m. کړئ شوئ *karai shawai* { یم *yam* / يي *ye* / دئ *dai* }

f. کړه شوه ده *kṛa shawe da*

PLURAL.

کړي شوي *kari shawi* { یو *yū* / ئي *yai* / دي *dī* }

کړې شوې دي *kṛe shawe dī*

## IMPERATIVE MOOD.

| Be thou done; let him be done. | Be ye done; let them be done. |
|---|---|
| SINGULAR. | PLURAL. |
| وُ کړَي شه *wu karai sha* | وُ کړِي شئِ *wu karī sha-ī* |
| or هغه دِ کړَي شي *haghah di karai shī*, or | or هغه د کړِي شي *haghah di karī shī*, or |
| وُ دِ کړَي شي *wu di karai shī* | وُ دِ کړِي شي *wu di karī shī* |

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc. — If we were done, etc.

| | SINGULAR. | | PLURAL. |
|---|---|---|---|
| *m.* | کړَي که *ki karai* — شم *sham*, شي *she*, شي *shī* | | کړِي که *ki karī* — شوُ *shū*, شئِ *sha-ī*, شي *shī* |
| *f.* | کړِ که *ki kiri* — شم *sham*, شي *she*, شي *shī* | | کړِ که *ki kiri* — شوُ *shū*, شئِ *sha-ī*, شي *shī* |

PAST TENSE. If I had been done, etc. — If we had been done, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| *m.* | که کړَي شوَي *ki karai shawai* } وَي *wai* | که کړِي شوِي *ki karī shawī* } وَي *wai* |
| *f.* | که کړِ شوِ *ki kiri shiwi* } وَي *wai* | که کړِ شوِ *ki kiri shiwi* } وَي *wai* |

FUTURE TENSE. If I should have been done, etc. — If we should have been done, etc.

| | SINGULAR. | PLURAL. |
|---|---|---|
| *m.* | که کړَي شوَي به *ki karai shawai ba* — وُم *wum*, وي *we*, وُه *wuh* | که کړِي شوِي به *ki karī shawī ba* — وُو *wū*, وئِ *wa-ī*, وُو *wū* |
| *f.* | که کړِ شوِ به وَه *ki kiri shiwi ba wa* | که کړِ شوِ به وي *ki kiri shiwi ba we* |

PASSIVE PARTICIPLE.—کړَي شوَي *karai shawai*, been done.

101. Derivative verbs may be either transitive or intransitive according as the adjectives or nouns from which they are formed happen to be conjugated with the transitive auxiliary کول *kawul* or the intransitive auxiliary کيدل *kedal*.

*a.* In forming the infinitive mood of such verbs, the auxiliaries are combined with the feminine form of those adjectives and nouns whose masculine ends in a

consonant, by rejecting both the final ه *ḳhafī* of the feminine, and the initial ک *k* of the auxiliary, as shown in the following examples.—

| | | | | | | |
|---|---|---|---|---|---|---|
| *m.* | پوخ | *f.* | پخه ripe, | پخول to cook, | پخېدل to ripen. |
| *m.* | ړوند | *f.* | ړنده blind, | ړندول to blind, | ړندېدل to be blind. |
| *m.* | کوږ | *f.* | کږه crooked, | کږول to distort, | کږېدل to be bent. |
| *m.* | پلن | *f.* | پلنه broad, | پلنول to widen, | پلنېدل to become wide |
| *m.* | لنډ | *f.* | لنډه short, | لنډول to shorten, | لنډېدل to become short |

*b.* In those derivative verbs formed from nouns or adjectives that end in a long vowel or ه *zāhir* (and which are both masculine and feminine) no such combination takes place. The auxiliaries are in such cases merely coupled with the nouns, etc., and thus conjugated with them. Examples

| | | |
|---|---|---|
| اوده *ūdah*, sleep, | اوده کول to put to sleep, | اوده کېدل to go to sleep. |
| تږي *tagai*, thirsty, | تږي کول to make thirsty, | تږي کېدل to become thirsty |
| خپه *ḳhapah*, angry, | خپه کول to make angry, | خپه کېدل to be angry |
| رڼا *raṇrā*, light, | رڼا کول to make light, | رڼا کېدل to be light |

*c.* All causal verbs derived from primitive intransitives that end in ل *al*, excepting those of Class II. Order III (which are both transitive and intransitive), form their infinitives by adding the termination ول *wul* to the present tense of the intransitive deprived of its pronominal affix. The exceptional verbs above noted form their causals simply by changing the terminal ل *al* of the infinitive to ول *wul*. These changes are shown in the subjoined examples, which are conjugated like regular transitive verbs.

| INTRANSITIVES. | CAUSALS. | PRESENT. | IMPERFECT. | PERFECT. |
|---|---|---|---|---|
| څملاستل to recline, | څملول to lay down. | څملوم | څملاوه | څملولي دي |
| کښيناستل to sit, | کښينول to seat. | کښينوم | کښيناوه | کښينولي دي |
| خېژل to rise, | خېژول to raise | خېژوم | خېژاوه | خېژولي دي |
| الوتل to fly, | الوزول to make fly. | الوزوم | الوزاوه | الوزولي دي |
| زغاستل to run, | زغلول to make run. | زغلوم | زغلاوه | زغلولي دي |
| نښتل to hitch, | نښلول to entangle. | نښلوم | نښلاوه | نښلولي دي |
| دنګل to jump, | دنګول to make jump | دنګوم | دنګاوه | دنګولي دي |
| خندل to laugh, | خندول to make laugh. | خندوم | خنداوه | خندولي دي |
| ژړل to cry, | ژړول to cause to cry. | ژړوم | ژړاوه | ژړولي دي |
| زنګل to swing, | زنګول to make swing. | زنګوم | زنګاوه | زنګولي دي |

102. In derivative verbs the tenses of present time are formed from the infinitive according to general rules. But those of past time are formed from the auxiliaries کړل *kṛal* and شول *s͟hwal* for transitives and intransitives respectively, both noun and verb being inflected for gender and number.

103. The subjoined skeleton conjugations of a transitive and intransitive derivative verb, show how the tenses are formed, and also the changes for gender and number.

## TRANSITIVE DERIVATIVE.

### INFINITIVE MOOD. پخول *pak͟hawul* (to cook).

### INDICATIVE MOOD.

#### PRESENT TENSE.

| SINGULAR. | PLURAL. |
|---|---|
| پخوم *pak͟hawam* | پخوو *pak͟hawū* |
| پخوې *pak͟hawe* | پخوئي *pak͟hawa-ī* |
| پخوي *pak͟hawī* | پخوي *pak͟hawī* |

#### IMPERFECT TENSE.

| | SINGULAR. | PLURAL. |
|---|---|---|
| m. | پخول - پخوه or *pak͟hawul, pak͟hawah* or<br>پوخ کړه or کړ *pok͟h kṛah* or *kaṛ* | پخول or *pak͟hawul* or<br>پاخه کړل or کړه *pāk͟hah kṛal* or *kṛah* |
| f. | پخوله or *pak͟hawula* or<br>پخه کړله or کړ *pak͟ha kṛala* or *kṛa* | پخولې - پخول or *pak͟hawule, pak͟hawuli*<br>پخې کړلې or کړې *pak͟he kṛale* or *kṛe* |

#### PERFECT TENSE.

| | SINGULAR. | PLURAL. |
|---|---|---|
| m. | پخولی or پخلی دی *pak͟hawulai* or *pak͟halai dai*<br>or پوخ کړی دی *or pok͟h kaṛai dai* | پخولي or پخلي دي *pak͟hawulī* or *pak͟halī dī* or<br>پاخه کړي دي *pāk͟hah kaṛī dī* |
| f. | پخولِ or پخلِ ده *pak͟hawuli* or *pak͟hali da* or<br>پخه کړِ ده *pak͟ha kiṛi da* | پخولِ or پخلِ دي *pak͟hawuli* or *pak͟hali dī* or<br>پخې کړِ دي *pak͟he kiṛi dī* |

## IMPERATIVE MOOD

| SINGULAR | PLURAL |
|---|---|
| or ښحوه *paḵḵawa* or | or ښحوئ *paḵḵawa i* or |
| ښحه كړه or پوښ *poḵh* or *paḵḵa kra* | ښحي كړئ or پاښه *pāḵḵah* or *paḵḵe kra i* |
| or لګه د ښحوي *laglah di paḵḵawi* or | or لګه د ښحوي *laghah di paḵḵawi* or |
| or ښحوي د *paḵḵawi di* or | or ښحوي د *paḵḵawi di* or |
| ښحه كړي or لګه د پوښ *laglah di poḵh* or *paḵḵa kri* | ښحي كړي or لګه د پاښه *lagah di pāḵḵah* or *paḵḵe kri* |
| ښحه د كړي or پوښ *poḵh* or *paḵḵa di kri* | ښحي د كړي or پاښه *pāḵḵah* or *paḵḵe di kri* |

## SUBJUNCTIVE MOOD

### PRESENT TENSE.

| | SINGULAR | | PLURAL | |
|---|---|---|---|---|
| *m* | كه پوښ *ki poḵh* كړم | *kram* | كه پاښه *ki pāḵḵah* كړو | *kra* |
| | كړې | *kre* | كړئ | *kra i* |
| *f* | كه ښحه *ki paḵḵa* كړي | *kri* | كه ښحي *ki paḵḵe* كړي | *kri* |

### PAST TENSE.

| | SINGULAR | | | PLURAL | |
|---|---|---|---|---|---|
| *m* | كه ښحولي *ki paḵḵawulai* | ىې *wai* | ىې | كه ښحولي *ki paḵḵawuli* | *wu* |
| | كه پوښ كړى *ki poḵh karai* | | | كه پاښه كړي *ki pāḵḵah kari* | |
| *f.* | كه ښحول *ki paḵḵawuli* | | | كه ښحول *ki paḵḵawuli* | |
| | كه ښحه كړ *ki paḵḵa kri* | | | كه ښحي كړ *ki paḵḵe kri* | |

## POTENTIAL MOOD

### PRESENT TENSE

| | SINGULAR | | | PLURAL | |
|---|---|---|---|---|---|
| *m* شم | ښحولي *paḵḵawulai* | *sham* | شو | ښحولي *paḵḵawuli* | *shu* |
| | پوښ كړى *poḵh karai* | | | پاښه كړي *pāḵḵah kari* | |
| شې | | *she* | شئ | | *sha i* |
| *f* شي | ښحول *paḵḵawuli* | *shi* | شي | ښحول *paḵḵawuli* | *shi* |
| | ښحه كړ *paḵḵa kri* | | | ښحي كړ *paḵḵe kri* | |

102. In derivative verbs the tenses of present ti
the infinitive according to general rules. But th
formed from the auxiliaries كړل *kṛal* and شول *sh*
intransitives respectively, both noun and verb be
and number.

103. The subjoined skeleton conjugatio
sitive derivative verb, show how the te
changes for gender and number.

TRANSITIVE

INFINITIVE MOOD

## IMPERATIVE MOOD.

| SINGULAR | PLURAL |
| --- | --- |
| پخېږه - مۀ پخېږه *pakhega, mu pakhega* or | پخېږئ - مۀ پخېږئ *pakhega i, mu pakhega i* |
| پخه شه or پوخ *pokh* or *pakha sha* | پخې شئ or پاخه *pākhah* or *pakhe sha i* |
| or دغه دِ پخېږي *haghah di pakhegi* or | دغه دِ پخېږي *haghah di pakhegi* |
| or پخېږي دِ *pakhegi di* | مۀ دِ پخېږي *mu di pakhegi* |
| پخه شي or دغه دِ پوخ *haghah di pokh* or *pakha shi* | پخې شي or دغه دِ پاخه *haghah di pakhah* or *pakhe shi* |
| پخه دِ شي or پوخ *pokh* or *pakha di shi* | پخې دِ شي or پاخه *pākhah* or *pakhe di shi* |

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

| SINGULAR | | | PLURAL | | |
| --- | --- | --- | --- | --- | --- |
| پخېږم | که *ki* | *pakhegam* | پخېږو | که *ki* | *pakhega* |
| پخېږې | | *pakhege* | پخېږئ | | *pakhega i* |
| پخېږي | | *pakhegi* | پخېږي | | *pakhegi* |

### PAST TENSE.

| | SINGULAR | | | PLURAL | |
| --- | --- | --- | --- | --- | --- |
| *m.* وَيْ | که پخېدلی *ki pakhedalai* | *wai* | وَيْ | که پخېدلي *ki pakhedali* | *wai* |
| | که پوخ شوی *ki pokh shawai* | | | که پاخه شوي *ki pākhah shawi* | |
| *f.* | که پخېدلې *ki pakhedali* | | | که پخېدلې *ki pakhedali* | |
| | که پخه شوې *ki pakha shwi* | | | که پخې شوې *ki pakhe shwi* | |

## POTENTIAL MOOD

### PRESENT TENSE

| | SINGULAR | | | PLURAL | |
| --- | --- | --- | --- | --- | --- |
| *m.* شم | پخېدلی *pakhedalai* | *sham* | شو | پخېدلي *pakhedali* | *sha* |
| شې | پوخ شوی *pokh shawai* | *she* | شئ | پاخه شوي *pākhah shawi* | *sha i* |
| *f.* شي | پخېدلې *pakhedali* | *shi* | شي | پخېدلې *pakhedale* | *shi* |
| | پخه شوې *pakha shwi* | | | پخې شوې *pakhe shwi* | |

### PAST TENSE.

| | SINGULAR | | | PLURAL | |
| --- | --- | --- | --- | --- | --- |
| *m.* شه | پخېدلی *pakhedalai* | *shah* | شو | پخېدلي *pakhedali* | *shwu* |
| | پوخ شوی *pokh shawai* | | | پاخه شوي *pākhah shawi* | |
| *f.* شوه | پخېدلې *pakhedali* | *shwah* | شوې | پخېدلې *pakhedale* | *shwe* |
| | پخه شوې *pakha shwi* | | | پخې شوې *pakhe shwi* | |

Gerund.—*m.* پخيدون *pa<u>kh</u>edūn*, *f.* پخيدنه *pa<u>kh</u>edana*, a ripening.
Present Participle.—*m.* پخيده *pa<u>kh</u>edah*, *f.* پخيدله *pa<u>kh</u>edala*, ripened.
Active Participle.—پخيدونكي *pa<u>kh</u>edūnkai* or پخيدوني *pa<u>kh</u>edūnai*, ripener.
Passive Participle.—پخيدلي *pa<u>kh</u>edalai* or پوخ شوي *po<u>kh</u> <u>sh</u>awai*, having ripened.

104. Negation and Prohibition (*nafī wa nahī*) are expressed by the use of the adverbs نه *na* and مه *ma*, with the several forms of the verbs.

*a.* The adverb or particle of prohibition مه *ma*, is only used with the second person of the imperative mood alone, and it always precedes the verb with which it often coalesces by rejecting its final ه *h*. Ex. مه ژاړه or مژاړه *ma jāṛa* (don't cry), مه كوئ or مكوئ *ma kawa-ī* (don't ye), etc.

*b.* The adverb of negation نه *na*, is used with all other formations of the verb, and, like the preceding, is often joined to it by the rejection of the terminal ه *h*. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, نه وينم *na wīnam* (I do not see), نه پوهيږي *na poheģī* (he does not understand), etc. In those tenses which take the prefix و *wu*, the particle نه *na* intervenes between it or its combinations and the verb itself, as و نه كوت *wu na kot* (he did not look), وا به نه خلم *wā ba na <u>kh</u>lam* (I will not take), و به نه وهي *wu ba na wahī* (he will not strike), etc. But in those verbs that reject the prefix و *wu* as redundant, the particle of negation intervenes between the first and second syllables of the verb itself, including the combination of the former with the future sign به *ba*, as, پري منه وت *pre na wat* (he did not fall), ښكي به نه نم *<u>kh</u>khke ba na nam* (I will not sit down), etc. In compound tenses whether present or past, of the active or passive voice, the particle of negation intervenes between the participle and the auxiliary forming the ter[illegible] شو نه [illegible] *ahali <u>sh</u>iwi na da* (she has not been struck), آس نيولي نه شه [illegible] *nīwi*[illegible] *i* (the man could not catch the horse), [illegible]ور شوي به نه وي [illegible] *i k*[illegible] *na wī* (your hand will not have been hurt), etc.

# SECTION IV.

## THE PARTICLE (*harf*).

105. The particle is a word which, by itself being indeclinable and without independent meaning, is added to another word to denote some quality, condition, or other circumstance connected with it. Under the term particle are included the adverb, interjection, conjunction, and preposition.

106. The Adverb (*zaraf*). As a rule the adverbs are indeclinable, but those that end in a consonant are subject to inflection when coupled with another word commencing with one, as اوس *os* (now), تر اوسَ پورې *tar osa pore* (until now), تل *tal* (always), ترتله *tartala* (for ever). Some few nouns and adjectives are used as adverbs, and subject to all the changes for gender and number as those parts of speech, as, هر *har* (every), هره ورځ *hara wradz* (every day), etc.

107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukkhto words a number which have been derived from the Arabic and Persian. These last, however, are, generally speaking, only met with in books or are used in composition. The adverbs may be classed as those of time, place, quantity, similitude and affirmation. The following lists of these several classes include those in general use in Pukkhto.

*a*. The Adverbs of Time (*zurūfu-z-zamāna*) are the following

آخر *ākhir*, at last.
اوس *os*, now.
تر اوسَ پورې *tar osa pore*, until now.
لا تر اوس *lā tar osa*, even till now.
بيا ری *bīāre*, then
بېگا - بيگا *begā*, *begā*, last night.
بربر *bar bar*, repeatedly.
بيا *bīā*, again, then.
پرون *parūn*, yesterday.
پس *pas*, then [illegible], [illegible].

پله پسي *pala pase*, successively.
پخوا *pa<u>kh</u>wā*, formerly.
پلغت *pala<u>gh</u>at*, at once.
تل *tal*, always.
ترتله *tartala*, for ever.
چري *<u>ch</u>are*, ever.
هيڅري *he<u>ch</u>are*, never.
رو رو *ro ro*, slowly.
زر زر *zar zar*, quickly.
سم دَ لاسَ *sam da lāsa*, forthwith.
څو ځله *<u>ts</u>o <u>dz</u>ala*, how often?
يو ځل *yo <u>dz</u>al*, once.
صبا *ṣabā*, to-morrow.
بل صبا *bul ṣabā*, next day.
نن صبا *nan ṣabā*, nowadays.
کله *kala*, ever? when?
کله کله *kala kala*, sometimes.
کله نه کله *kala na kala*, occasionally
تر کله پوري *tar kala pore*, till when?
هر کله *har kala*, always.
هر کله چه *har kala <u>ch</u>i*, whenever.
هيڅ کله *he<u>ts</u> kala*, at no time.

نن *nan*, to-day.
نن ورځ *nan wra<u>dz</u>*, this day.
وړمه ورځ *waṛama wra<u>dz</u>*, day before last.
لا وړمه ورځ *lā waṛama wra<u>dz</u>*, three days ago.
لالا وړمه ورځ *lālā waṛama wra<u>dz</u>*, four days ago.
لري *lire*, far.
لري لارغه *lire lār<u>gh</u>ah*, long ago.
لرغوني *lar<u>gh</u>ūne*, long since.
نا څاپه *nā <u>ts</u>āpa*, suddenly.
ناګاه *nāgāh*, unawares.
ناګهان *nāgahān*, unexpectedly.
هاله *hāla*, then.
هډو *haḍo*, never.
هره پلا *hara plā*, each time.
هر ځل *har <u>dz</u>al*, every time.
وار په وار *wār pa wār*, in turn.
وختي *wa<u>kh</u>tī*, early.
وړنبي *wṛunbe*, firstly.

*b.* The Adverbs of Place (*ẓurūfu-l-makān*) are the following:

باندي *bānde*, on, upon.
بهر *bahar*, outside.
بيرته *biyarta*, aback.
پوري *pore*, up to.
په *pa*, on, upon.
پورته *porta*, above, on.
په ښکي *pa <u>kkh</u>ke*, within, in.
تر *tar*, to, as far as.
تر دي پوري *tar de pore*, to this degree.

تر هغه پوري *tar ha<u>gh</u>ah pore*, to that degree.
تر حدّ پوري *tar ḥadda pore*, to the utmost.
پوري اوري *pore ore*, out and out.
چاپيره *<u>ch</u>āpera*, all round.
چرته *<u>ch</u>arta*, where.
بل چرته *bul <u>ch</u>arta*, elsewhere.
هر چرته *har <u>ch</u>arta*, everywhere.

هیچرته *heckarta*, nowhere
دلته ـ دلی *dalta*, *dale*, here
دننه *danana*, inside
یواځې *yawā ḵẖai*, alone
دلته هلته *dalta halta*, here and there
دي پلو *de palaw*, this side.
دي خوا *de ḵẖwā*, this way.
هغه پلو *hag̠ẖah palaw*, that side
هغه خوا *hag̠ẖa ḵẖwā*, that way
سره *sara*, together
ښکته *ḵẖkhata*, below.
سکیه *ḵẖkhca*, under

ښکې *ḵẖke*, in, within.
لندي *lande*, under
لندي باندي *lande bānde*, over and under
لرې *lare*, afar.
له وړایه *la waraya*, from afar
نږدی *nịjde*, near
وړاندی *wrānde*, in front
وروسته *wrusto*, in rear
هلته *halta*, here
هوري *hūre*, there
هسته *hasta*, here.
ورهسته *warhasta*, towards him

c The Adverbs of Quantity (*zurūfu l miqdār*) are the following

دیر *der*, very.
دیرځله *der dzala*, very often
دومره *domra*, this much
څومره *tsomra*, how much?
هومره *homra*, that much
هرڅومره *har tsomra*, however much
لا *lā*, even, yet.
هر *har*, every
هرڅو *har tso*, however many

لا زیات *lā zyāt*, even more
هرڅه *har tsa*, whatever
هریو *har yo*, every one
یو یو *yo yo*, singly
لږکوتي *lagkūti*, a little
زیات *zyāt*, more
تر حدّ زیات *tar hadda zyāt*, beyond degree

d The Adverbs of Similitude (*zurūfu t tashbīh*) are the following

به وي *ba wī*, may be
بوید *boyad*, it behoves
بیدو *bedo*, exactly
بي شکك *be shakk*, doubtless
څه دپاره *tsa dpāra*, for what.
څه له *tsa la*, why?
[illegible] *[illegible]r*, then, well
[illegible] *[illegible]o*, at least

رښتیا *rishtiyā*, indeed
شاید *shāyad*, perhaps
ولي *wale*, but, why?
خداي خبر *[illegible]*,
خداي زده *[illegible]*, } God knows
خداي رو *[illegible]*, by God
[illegible] سره *[illegible]*, certain (?)
گوېدی *[illegible]*, like (?)

پله پسي *pala pase*, successively.
پخوا *pakhwā*, formerly.
پلغت *palaghat*, at once.
تل *tal*, always.
ترتله *tartala*, for ever.
چري *chare*, ever.
هيڅري *hecharc*, never.
رو رو *ro ro*, slowly.
زر زر *zar zar*, quickly.
سم دَ لاسَ *sam da lāsa*, forthwith.
څو ځله *tso dzala*, how often?
يو ځل *yo dzal*, once.
صبا *sabā*, to-morrow.
بل صبا *bul sabā*, next day.
نن صبا *nan sabā*, nowadays.
كله *kala*, ever? when?
كله كله *kala kala*, sometimes.
كله نه كله *kala na kala*, occasionally
تر كله پوري *tar kala pore*, till when?
هر كله *har kala*, always.
هر كله چه *har kala chi*, whenever.
هيڅ كله *hets kala*, at no time.

نن *nan*, to-day.
نن ورځ *nan wradz*, this day.
ورمه ورځ *warama wradz*, day before last.
لا ورمه ورځ *lā warama wradz*, three days ago.
لالا ورمه ورځ *lālā warama wradz*, four days ago.
لري *lire*, far.
لري لارغه *lire lārghah*, long ago.
لرغوني *larghūne*, long since.
نا څاپه *nā tsāpa*, suddenly.
ناګاه *nāgāh*, unawares.
ناګهان *nāgahān*, unexpectedly.
هاله *hāla*, then.
هډو *hado*, never.
هره پلا *hara plā*, each time.
هر ځل *har dzal*, every time.
وار په وار *wār pa wār*, in turn.
وختي *wakhtī*, early.
ورنبي *wrunbe*, firstly.

*b.* The Adverbs of Place (*zurūfu-l-makān*) are the following:

باندي *bānde*, on, upon.
بهر *bahar*, outside.
بيرته *biyarta*, aback.
پوري *pore*, up to.
په *pa*, on, upon.
پورته *porta*, above, on.
په ښكي *pa kkhke*, within, in.
تر *tar*, to, as far as.
تر دي پوري *tar de pore*, to this degree.

تر هغه پوري *tar haghah pore*, to that degree.
تر حدّ پوري *tar hadda pore*, to the utmost.
پوري اوري *pore ore*, out and out.
چاپيره *chāpera*, all round.
چرته *charta*, where.
بل چرته *bul charta*, elsewhere.
هرچرته *har charta*, everywhere.

هیچرته *hecharta*, nowhere.
دلته ـ دلي *dalta, dale*, here.
دننه *danana*, inside.
یواځي *yawādzai*, alone.
دلته هلته *dalta halta*, here and there.
دي پلو *de palaw*, this side.
دي خوا *de khwā*, this way.
هغه پلو *haghah palaw*, that side.
هغه خوا *hagha khwā*, that way.
سره *sara*, together.
سکته *khkhata*, below.
سکیه *khkhca*, under.
سکی *khkhe*, in, within.
لاندي *lānde*, under.
لاندي باندي *lāndebānde*, over and und
لري *lare*, afar.
له ورایه *la warāya*, from afar.
نژدي *nijde*, near.
وراندی *wrānde*, in front.
وروسته *wrusto*, in rear.
هلته *halta*, here
هوری *hūre*, there.
هیسته *hīsta*, here.
ورهیسته *warhīsta*, towards him.

*c*. The Adverbs of Quantity (*zurūfu-l-miqdār*) are the following.

دیر *der*, very.
دیر ځله *der dzala*, very often.
دومره *domra*, this much.
څومره *tsomra*, how much?
هومره *homra*, that much.
هر څومره *har tsomra*, however much.
لا *lā*, even, yet.
هر *har*, every.
هر څو *har tso*, however many.
لا زیات *lā ziyāt*, even more.
هر څه *har tsa*, whatever
هر یو *har yo*, every one.
یو یو *yo yo*, singly.
لږکوتي *lagkatī*, a little.
زیات *ziyāt*, more.
تر حدّ زیات *tar hadda ziyāt*, beyo degree.

*d*. The Adverbs of Similitude (*zurūfu l-tashbīh*) are the following:

به وي *ba wī*, may be.
بوید *boya*, it behoves
بیدو *bedū*, exactly
بي شکه *be shakk*, doubtless.
څه دپاره *tsa dapāra*, for what.
څه له *tsa la*, why?
جور *jor*, then, well
حو *kho*, at least.
ریښتیا *rikhtiyā*, indeed.
ښائي *khā ī*, perhaps.
ولی *wale*, but, why?
خدای خبر *khudāe khabar*, } God know
خدای زده *khudāe zdah*, }
خدای رو *khudāe go*, by God.
له سره *la sara*, not at all.
کوندي *gūnde*, likely.

| | |
|---|---|
| مه *ma*, don't. | هو - آري *ho, āre*, yes, aye. |
| نه دِ وي *na di wī*, perhaps not. | يه - نه - آيا *ya, na, āyā*, no, nay. |
| هرگوره *har gora*, at all events. | يره *yara*, verily. |

108. The Interjection (*ḥarfi-ṣaut*). The exclamations commonly used in Pukkhto are the following, among many others:—

| | |
|---|---|
| آخ - اخښن *ākh, akhkkh*, excellent! | پوه شه *poh sha*, mark! |
| آپرين *āparīn*, well done! | كاشكي *kāshke*, would to God! |
| شاباش *shābāsh*, bravo! | الله *allah*, oh God! |
| آمين *āmīn*, amen! | توبه *tobah*, fie! |
| آيا *āyā*, no! is it? | لري شه *lire sha*, begone! |
| بس که *bas ka*, have done! | افسوس *afsos*, pity! |
| بيدار شه *baidār sha*, look out! | چخه *chikha*, away! |
| بيرته شه *biyarta sha*, avaunt! | هائي هائي *hā-ī hā-ī*, alas! alas! |
| پهم که *pahm ka*, have a care! | وائي وائي *wā-ī wā-ī*, oh my! |
| پيټي مو شه *peṭī-mo sha*, for shame! | ميرات شه *mīrāt sha*, death to thee! |

*a*. The interjections او *o* and اي *ai* have already been described as signs of the vocative case (Art. 36). They also have the meaning of Oh you! Holloa! when used to attract attention or as a call.

109. The Conjunction (*ḥarfi-'aṭf*) is a word used to connect sentences and phrases. Those commonly used are as follows:—

| | |
|---|---|
| او *o* or *aw*, and, also. | سوا *siwā*, except. |
| بلکه *balki*, but, rather. | منگر *mangar*, unless. |
| پس *pas*, therefore. | که *ki*, if. |
| پرته *prata*, besides. | که نه - کنړه *ki na, kanṛa*, otherwise. |
| بي له *be la*, without. | ليکن *lekin*, but, but if. |
| ترو *tro*, then, thence. | هم *hum*, also, even. |
| ځکه *dzaka*, because. | ولي *wale*, but, then. |
| چه *chi*, that, for. | يا *yā*, or, either. |

110. The Preposition (*ḥarfi-m'anawī*) includes both prefixes and affixes or post-positions. Some adverbs are also used as prepositions. Those

prepositions that are formed by the union of a word with the particle په *pa* or تر *tar*, require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. په سر باندې *pa sar bānde* (on the head), تر کټ لاندې *tar kaṭa lānde* (under the bed), etc. The prepositions commonly used in Pukkhto are the following:

| | |
|---|---|
| په *pa*, on, in, upon. | څنګه-څنګه *tsang a*, *tsanga*, with, at, near |
| په سکي *pa ṭkhle*, in, within | سره *sara*, along with. |
| پرې *pre*, on, upon. | دَ پاره *da pāra*, on account of. |
| ترې *tre*, } from. | دَ پاس *da pāsa*, above. |
| ترې نه *tre na*, } from. | دَ لاندې *da lānde*, below. |
| تنه *tına*, } from. | سکي *ṭkhle*, in, within. |
| تر *tar*, to, up to. | تر لاندي *tar lande*, under. |

111. Besides the prepositions and post-positions above mentioned, there are several particles only used as affixes to nouns, etc. for the formation of diminutives and derivatives from them.

112. The Diminutive Particle (*harfi-tasghīr*) in Pukkhto always ends in ي *ai* or ئ *a-ī*, for the masculine and feminine respectively. The diminutive particles commonly used are as follows

*a* رئ *ra ī*. This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender Ex —

| | |
|---|---|
| کوزه *kūza*, a gugglet, | کوزه رئ a small gugglet. |
| کندو *kandū*, a corn bin, | کندورئ a small corn bin. |
| خس *khas*, a straw, | خسرئ a mote in the eye. |
| جټک *chak*, a lump, | جکرئ a clot. |

*b*. ي *ai*. This affix is of the masculine gender and is added to some nouns that end in a consonant and denote inanimate objects Ex —

| | |
|---|---|
| ټوپک *topak*, musket, | ټوپکي a small musket. |
| ښانک *khhānak*, platter, | ښانکي a small platter. |
| کنډول *kandol*, bowl, | کنډولي a cup |

*c.* كي *kai* is a common diminutive affix, subject to change for gender and number, and used with nouns denoting both animate and inanimate objects. If the noun end in ي or ه they are rejected before this affix. Ex.—

| | |
|---|---|
| پنډوس *panḍos*, a ball, | پنډوسكي a little ball. |
| منډوس *manḍos*, a turband, | منډوسكي a small turband. |
| كټ *kaṭ*, a cot, | كټكي a child's cot. |
| كور *kor*, a house, | كوركي a small cabin. |
| پوزه *poza*, a nose, | پوزكۍ a little nose. |
| جنۍ *jina-ī*, a girl, | جنكۍ a little girl. |

*d.* كي *gai* is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

| | |
|---|---|
| ټټو *ṭaṭū*, a pony, | ټټوگي a little pony. |
| جولا *jolā*, a weaver, | جولاگي a little weaver. |
| ملا *mullā*, a priest, | ملاگي a young priest. |
| كافر *kāfir*, an infidel, | كافرگي a little infidel. |
| هندو *hindū*, a pagan, | هندوگي a young pagan. |

*e.* وټي *oṭai* is added to nouns ending in ي, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

| | |
|---|---|
| سړي *saṛai*, a man, | سړوټي a very small man. |
| لرگي *largai*, a stick, | لرگوټي a little stick. |
| جنۍ *jina-ī*, a girl, | جنوټۍ a very little girl. |
| منگي *mangai*, a pitcher, | منگوټي a little pitcher. |

*f.* وري *ūrai*, وړي *ūṛai*, and گوري *gūṛai*, are applied to nouns that end in a consonant and denote animate objects. They are subject to change for gender and number. Ex.—

| | |
|---|---|
| چرگ *chirg*, a cock, | چرگوري a chicken. |
| هلك *halak*, a boy, | هلكوري a little boy. |
| گډ *ga-aḍ*, a sheep, | گډوري a lamb. |
| مږك *magak*, a rat, | مږكوري a young rat. |
| بز *buz*, a goat, | بزگوري a kid. |

*g* وکی *ūkai* is applied mostly to nouns denoting inanimate objects. Nouns ending in ی drop that letter before this diminutive affix, and those ending in ه, whose penultimate syllable is formed by the long vowel ا *ā*, drop the ه *h* and change the long vowel to its corresponding short one. Ex.—

| | |
|---|---|
| ډنډ *ḍanḍ*, a pool, | ډډوکي a puddle |
| چاړه *chāṛa*, a long knife, | چړوکی a penknife |
| ور *war*, small, | وړوکی very small |
| هډ *haḍ*, a bone, | هډوکی a small bone |

113. The Derivative Particle (*harfi mushtaḳ*). Pukkhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic and Persian, and are usually modified by the addition to the original of certain terminal particles also derived from the Arabic or Persian. These particles may be considered as of two classes, viz., those used in the construction of abstract nouns from adjectives or primitive nouns, and those used in the construction of adjectives from primitive nouns or adverbs.

114. The Abstract Noun (*ismi mushtaḳ*). Abstract nouns are formed from primitive nouns and adjectives by one or other of the following affixes.

*a.* توب *tob* (A. طبع) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex.—

| | |
|---|---|
| آشنا *āshnā*, a friend, | آشنابوب friendliness |
| سړي *saṛai*, a man, | سړيتوب human nature |
| ساهي *spāhī*, a soldier, | ساهيتوب military life |
| لوي *lewanai*, mad, | لويتوب madness |
| مين *mayin*, loving, | مينتوب love, courtship |

*b.* تيا *tiyā*. This particle is mostly added to adjectives alone, in forming abstract nouns, denoting possession of the quality or property signified by the adjective to which it is affixed. It is occasionally changed to يا *yā* and يه *ya*. Ex.—

| | |
|---|---|
| آسان *āsān*, easy, | آسانتيا easiness. |
| زوړ *zoṛ*, old, | زوړتيا oldness. |
| ناجوړ *nājoṛ*, sick, | ناجوړتيا sickness. |
| موړ *moṛ*, satiated, | موړتيا satiety. |
| تنګ *tang*, narrow, | تنګسيا narrowness. |
| ميلمه *melmah*, a guest, | ميلمستيا hospitality. |

*c.* والي *wālai* (H. والا). This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

| | |
|---|---|
| اوږد *ūgd*, long, | اوږد والي length. |
| پلن *plan*, broad, | پلن والي breadth. |
| سور *sūr*, red, | سور والي redness. |
| کلک *klak*, firm, | کلک والي firmness. |

NOTE.—This particle is sometimes changed to يالي *yālai* as in the following examples :—

| | |
|---|---|
| ننګ *nang*, honour, | ننګيالي honourable. |
| جنګ *jang*, quarrel, | جنګيالي quarrelsome. |
| برګ *brag*, spotted, | برګيالي spotted, mottled. |
| زغره *zghara*, armour, | زغريالي armour-clad. |
| توره *tūra*, sword, | توريالي sword-armed. |

*d.* ولي *walī* or ګلوي *galwī* is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

| | |
|---|---|
| عزيز *'azīz*, a relative, | عزيزولي relationship. |
| خپل *khpul*, own, | خپلولي family tie. |
| قام *qām*, clan, | قامولي clanship. |
| ورور *wror*, brother, | ورورولي brotherhood. |

*e.* تون *tūn* is added to a few nouns to denote state or place. Ex.—

| | |
|---|---|
| بيل *bīyal*, separate, | بيلتون separation. |
| ځاي *dzāe*, place, | ځاي تون abode, resort. |
| ميږي *megai*, ant, | ميږتون ant's nest. |
| کنډه *kunda*, widow, | کنډتون widowhood. |

115 Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters :

*a* جن *jan* or ژن *ĵan* is added to nouns to form adjectives denoting possession of the property signified by the noun Ex —

| | |
|---|---|
| اوبه *oba*, water, | اوبجن watery |
| غم *gham*, grief, | غمجن grief struck |
| ټول *nūl*, sorrow, | ټولجن sorrowful |
| کبر *kibr*, pride, | کبرجن arrogant |
| تبه *taba*, fever, | تبجن feverish |
| مکر *makr*, hypocrisy, | مکرجن hypocritical |

*b* من *man* or مند *mand* is added to nouns to form adjectives signifying endowment or possession of the property denoted by them Ex —

| | |
|---|---|
| دولت *daulat*, wealth | دولمن wealthy |
| سود *sūd*, profit, | سودمن profitable |
| خوږ *khūg*, pain, | خوږمن painful |
| یره *yara*, fear, | یرمن timid |

*c* ناک *nak* is added to nouns to form adjectives denoting fullness or possession of the property signified by the noun, and is sometimes interchanged with the particle جن (Art 115, *a*) Ex —

| | |
|---|---|
| قهر *qahr*, wrath, | قهرناک wrathful |
| خوف *khof*, fear, | خوفناک fearful |
| زیم *zyam*, moisture, | زیمناک moist |
| سلیخ *salekh*, glue, | سلیخناک sticky |
| بوی *bū ī*, smell, | بوی ناک full of smell |

*d* دار *dar* is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc Ex —

| | |
|---|---|
| دنیا *dunya*, wealth, | دنیادار wealthy |
| مال *māl*, property, | مالدار rich in cattle etc |
| پهره *pahra*, guard, | پهره‌دار sentinel |
| طرف *taraf*, side, | طرفدار partisan |

*e* In the same manner the letters ن *an*, ي [illegible] and ي [illegible] are affixed to [illegible] in transforming them to adjectives Ex —

| | |
|---|---|
| پم *pam*, mange, | پمن mangy. |
| پورته *porta*, up, above. | پورتني superior. |
| خيره *khīra*, dirt, | خيرن dirty. |
| پخوا *pakhwā*, formerly, | پخواني ancient. |
| صبا *ṣabā*, morning, | صباني matutinal, of to-morrow. |
| نن *nan*, to-day, | نني hodiernal. |
| پوهړ *pūhaṛ*, a sloven, | پوهړي slovenly. |

116. Patronymics are not common in Pukkhto. A man's nationality or country is expressed by placing the noun in the genitive case, as دَ كابل سړي *da kābul saṛai*, etc. But they are sometimes formed by adding the particles وال *wāl* and ي *ai*, subject to inflection for gender, to the terminal letter of the noun. The former is used in the Eastern parts of the country and the latter in the Western. Examples:

| | |
|---|---|
| سواتي *swātai*, a man of Swat. | عشنغري *'ashnagharai*, a man of 'Ashnaghar. |
| بنيروال *bunerwāl*, a man of Buner. | چمله وال *chamla-wāl*, a man of Chamla. |

## PUKKHTO CALENDAR.

117. The Afghans use the Muhammadan calendar for all purposes, religious and secular. But they have different names for the months from the Arabic ones. The following list shows the names of the Afghan months with their corresponding Arabic ones.

| PUKKHTO. | | ARABIC. | |
|---|---|---|---|
| حسن حسين *ḥasan-ḥusain* . | 30 | محرّم *muḥarram* . . . | 30 |
| صفره *ṣafara* . . . . | 29 | صفر *ṣafar* . . . . | 29 |
| ورنبئي خور *wṛunba-ī khor* . | 30 | ربيع الاوّل *rabī'·ul·awwal* . | 30 |
| دويمه خور *dwayama khor* . | 30 | ربيع الثاني *rabī'·uṣ·ṣānī* . . | 30 |
| دريمه خور *driyama khor* . | 30 | جماد الاوّل *jumād·ul·awwal* . | 30 |
| څلورمه خور *tsalorama khor* . | 29 | جماد الثاني *jumād·uṣ·ṣānī*. . | 29 |
| دَ خداي مياشت *da khudāe myāsht* | 30 | رجب *rajab* . . . . | 30 |
| شو قدر or برات *sho·qadr* or *barāt* | 29 | شعبان *sha'bān*. . . . | 29 |
| روژه *roĵa* . . . . | 30 | رمضان *ramzān*. . . . | 30 |
| وړوكي اختر *wṛūkai akhtar* . | 29 | شوال *shawāl*. . . . | 29 |
| ميانه *miyāna* . . . | 30 | ذي قعده *zī·q'ada* . . . | 30 |
| لوي اختر *loe akhtar* . . | 29 | ذي حجّه *zī·ḥijja*. . . . | 29 |

118 By the Eastern Afghans the months of the Hindu calendar are used, principally with reference to the seasons and agriculture The following list gives their names, with the corresponding Hindī ones These are fixed or solar months

| PUKKHTO | ENGLISH | HINDI |
|---|---|---|
| بساک ـ وساک *basāk, wasāk* | April | بساکه *baisākh* |
| جيت *jet* | May | جيټه *jeth* |
| هاړ ـ آړ *hār, ār* | June | اساړه *asārh* |
| پشکال ـ ساوڼ *pashakāl, sāwanr* | July | ساوڼ *sāwan* |
| بادرو *bādro* | August | بهادون *bhādon* |
| اسو *asū* | September | آسن *āsan* |
| کتک *katak* | October | کاتک *kātik* |
| مکر *magar* | November | اگهن *aghan* |
| پوه *poh* | December | پوس *pos* |
| ماه *māh* | January | ماگه *māgh* |
| پګڼر *paganr* | February | پهاگن *phāgun* |
| چيتر *chetar* | March | چيت *chait* |

119 The Pukkhto days of the week are shown in the subjoined Table with the corresponding Persian and English names

| PUKKHTO. | ENGLISH | PERSIAN |
|---|---|---|
| خالی *Ḳhālī* | Saturday | شنبه *shamba* |
| اتوار *itbār* | Sunday | يکشنبه *yak shamba* |
| ګل ـ پير *gul, pīr* | Monday | دو شنبه *du shamba* |
| نهه *naha* | Tuesday | سه شنبه *seh shamba* |
| چار شنبه *chār shamba* | Wednesday | چهار شنبه *chahār shamba* |
| ډ زيارت ورځ *da ziyārat wraḳh* | Thursday | پنجشنبه *panj shamba* |
| جمعه *juma'a* | Friday | آدينه *ādīna* |

120 The seasons in the Pukkhto are the following, viz

پسرلي *psarlai* or سپرلي *sparlai*, spring (February, March, April)
اوري *orai*, summer [including دوبي *dobai*, hot weather (of May and June) and پشکال *pashakāl*, rainy weather (of July and part of August)]

p پم
پورته
خیره
بخوا
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116.
or countr
کابل سړي.
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the cou
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rel
fr
m

# EXERCISES.

## 122. LESSON I.—CONCORD OF NOUN, ADJECTIVE, AND VERB

| | |
|---|---|
| Life is sweet. | Ĵwandūn khog dai. |
| This water is sweet. | Dī oba khwaga da |
| These curds are not sweet. | Daghah mīsta ah khwīgah na dī. |
| Those fruits are sweet | Haghe mewe khwage dī |
| The sky is clear (green). | Āsmān shīn dai |
| One tree was green. | Yawa wana shīna wa |
| The sticks are all green | Largī wāṛa ah shnah dī |
| All the leaves were green. | Tole pāṇre shne we |
| The sword may be blunt. | Tūra pa atsa (*or* puṭsa) wī |
| The swords will become blunt. | Tūre ba pa atse (*or* puṭse) shī. |
| The air was very hot. | Bād der tod wuh |
| The water is very hot. | Oba dera taudah da |
| Your horse was lame. | Sta as gud wuh |
| Was your mare lame? | Āspa dī guda wa? |
| My father is blind. | Plār mī ṛand dai |
| And his mother also is blind. | Aw da dah mor ham ṛandah da |
| So and so's parents are both blind. | Da palānkī plār mor dwāṛah ṛandah dī |
| The camels were mangy. | Ūkhhān pamnah wū |
| All the cows were lean. | Tole ghwāwe dangare we. |
| Take the bread from these deaf women and give it to those weary men. | La dagho kaṇṛo khkhadzo na dodai wākhla aw hagho staṛo saṛo ta e warkṛa |
| These are fine young men. | Dūī khkhāyasta ah zalmī dī |
| You are foolish women. | Tāsū kam-'aqle khkhadze yaī |
| Amongst them are some good and some bad. | Da dūī pa mandz ke khkhe dī aw dzīne wū drāne bad |
| He will become a rich man. | Daulat man saṛai ba shī |
| She may be a rich woman | Daulatmana khkhadza ba wī |

## 123. LESSON II.—DEGREES OF COMPARISON.

| | |
|---|---|
| The man is taller than the woman. | Sarai la kkhadze na dang dai. |
| The woman is stouter than the man. | Kkhadza la sarī na ghaṭa da. |
| The horse is more noble than the ass. | Ās la khra na ashrāf dai. |
| Thy asses are smaller than my colts. | Stā khrah khare dzamā bihānro na la-ag dī. |
| Women are weaker than men. | Kkhadze la sarīo na kam·zore dī. |
| Iron is heavier and harder than wood. | Ospana tar largī drana aw klaka da. |
| You are bolder than lions. | Tar zmaro ziyāta maranī ya-ī. |
| This person's beeves are fatter than any other cattle in the district. | La noro ḍangaro na chi pa tape kkhke wī da dah skhwanda-ar tsārbah dī. |
| The hawk is faster in flight than the wind. | Bāz pa ālwatu la bāda zir dai. |
| You are worse than dogs. | Tāsū la spīo na bad ya-ī. |
| The maidens are handsomer than the youths. | Peghle la zalmīo na kkhāyaste dī. |
| The elephant is the largest of all animals. | Da ṭolo wāṛo dzanāwarāno hātī loe dai. |
| That tree is higher than the others. | Hagha wana la noro na ūchata da. |
| Health though it be with poverty is still better than sickness with wealth. | Joṛ·tiyā sara da gadā·tob ki wī hum ghwara da la nārogh·tiyā sara da daulat. |
| The jackal is not so fleet as the dog, but he is more cunning. | Gīdaṛl aka spai hombra gaṛandai na dai, lekin tre (*or* tar e) ziyāt dai pa hokkhyārtiyā. |
| Thou art cleverer than so-and-so. | La palānkī na tah pohānd ye. |
| Yours is the largest share of the meat. | Da ghwakkhe stā brakha ziyāta da. |
| He is a most slovenly man. | Be ḥadda pūhaṛ saṛai dai. |
| Thou art most wise. | Be shāna hokkhyār ye. |
| This is good, that is better (*f.*), these are better than all (or best). | Daghah kkhah dai, dā lā kkha da, dwī la ṭolo wāṛo na kkha-ah dī. |
| In my opinion this is the best sword. | Dzamā pa fikr kkhke dagha tūra ghwara da. |

## 124. LESSON III.—THE PRONOUNS.

### *a.* PERSONAL PRONOUNS.

| | |
|---|---|
| He is my brother. | Dzamā wror dai. |
| She is his mother. | Da dah mor da. |
| They are your brethren. | Da stāsū wrūnra dī. |
| They are our cows. | Dzamūnga ghwāwe dī. |
| My father is an old grey-beard. | Plār mi zoṛ spīn·gīrai dai. |

| | |
|---|---|
| Thy mother is become white-headed (aged). | Mor di spin sara shwa |
| His sister is a widow. | Khor e kūnda da |
| Their horses are very lean | Āsūna e der khwār di |

### b DEMONSTRATIVE PRONOUNS

| | |
|---|---|
| This is my bread, that is yours | Dagha dzamā doda i da, hagh a da stā da |
| This is wood, it is not stone | Dā largai dai, kānrai na dai |
| That is the man, I recognize him. | Haghah daghah sarai dai, zah e pejanam |
| This is it, it was lying on the road | Hāyah dai, pa lāri prot wuh |

### c INTERROGATIVE PRONOUNS

| | |
|---|---|
| Who says so? | Tsok dā hase wayī? |
| Who called you? | Cha balalī ya i? |
| Whom dost thou suspect? | Gumān di pa chā bāndi kegi? |
| How many men does he require? | Tso tana sarī ghwārī? |
| Which mare is lame? | Kūma āspa guda da? |
| What is the name of this tree? | Da daghe wane nūm tsa dai? |
| What does he know of this business? | Da de kār haghah tsa pohegi? |
| Is there anything in it? | Tsa ghai pa kkhke shta? |
| How many bits may there be? | Tso dāne ba wī? |

### d RELATIVE PRONOUNS

| | |
|---|---|
| The man who does so is deserving of severe punishment. | Kūm saraī chi dā hase kawī haghah lāiq da sakht te sazā dai |
| Show me the shortest road | Kūma lār chi lan ta da tagha mā ta wr kkhāya |
| Let him cut down the trees that are dry and leave the others | Kūme wane chi wuche di haghe di [illegible] kawī nore [illegible] |
| Those who have wealth have also power | Chi [illegible] chi [illegible] haghoi [illegible] zor wī |

## 125 LESSON IX.—NOUN WITH INTRANSITIVE VERB

| | |
|---|---|
| I dwell in that house | Zah pa haghah k[illegible] |
| The river flows very fast | S[illegible] |
| The water is now boiling | O[illegible] kegi |
| We are going to the city in the evening | M[illegible] |
| The master of the house will arrive the day after to-morrow | Da k[illegible] |

| | |
|---|---|
| Come, let us run after the horses. | Rādza chi āsūno pase wu zghalū. |
| The trees were bowed by the storm. | Wane pa sīla-ī ṭīṭe shwale (*or* shwe). |
| A storm bent down the trees. | Sīla-ī wane ṭīṭe kṛale (*or* kṛe). |
| My brother voluntarily went up to the top of the hill all alone. | Wror mi pakhpula yawādzai da ghra sar ta wu khot. |
| The water rose so high in the well that it overflowed its mouth. | Oba tar hase ḥadda pa kūhī kkhke wu khatala chi la khule na e toya shwa. |
| We will start for the hill to-morrow, let the huntsman go up to-day. | Mūng ba sabā ghra ta rawān shū, kkhkāriyān di nan wu khejī. |
| When he sat down on the ground then I rose up and went away. | Haghah chi pa zmake bāndi kkhkenāstedah pas zah pātsedam aw lāṛam. |
| The dog ran away from me, and the pigeon flying up, perched upon that high branch of this tree. | Spai rā na wu takkhtedah, aw kauntar ālwatalai, da daghe wane pa haghe ūchate kkhākhe bāndi kkhkenāst. |
| The tree has fallen down by reason of the force of the wind. | Wana da bād da zor la kabala prewatali (*or* prewati) da. |
| Having stumbled against a stone he fell, but he was not much hurt. | Pa kāṇṛī bāndi tīndak khwuṛalai prewat, magar ḍer khūg shawai na wuh. |
| I am standing exactly on that spot, and have not moved at all. | Jukht pa haghah dzāe bāndi wulāṛ yam, aw lasara na yam khwadzedalai. |
| The mare was galloping very fast, when all of a sudden shying at a dog, which was lying concealed in the grass, she threw me over her head, and then stood still on the road. | Āspa ḍer pa gaṛandī tlala, chi nā gumāna pa spī bāndi, chi dah pa wākkho ghalai prot wuh, bugnedali, zah e khpul sar dapāsa wughurzawulam, aw biyā e pa lāri wudredala. |
| If I were a rich man, I would not now be lying on the bare ground. | Ki zah daulat-man wai, os ba pa barbande zmake mlāst na wum. |
| If thou hadst understood me, thou wouldst not have done this wrong act. | Ki tah pa mā pohedalai wai, dā bad kār ba di kaṛai na wai. |

126. LESSON V.—NOUN WITH TRANSITIVE VERB.

| | |
|---|---|
| He is carrying grass to the cattle. | Haghah ḍangaro lara wākkhah wṛī. |
| Why art thou sharpening thy sword? | Tūra di tsala tera kawe (*or* ke *or* kṛe)? |
| The camel-men will take the camels to graze in the evening. | Ūkkhbānah ba mākkhām ūkkhān tsaralu la biyāyī. |
| The milk-maids will milk the cows in the morning. | Ghobane ba ṣaḥār ghwāwe wulwashī. |
| Let him summon the witnesses to-morrow. | Haghah di shāhidān sabā rāwubolī. |

| | |
|---|---|
| The boy was shaking the tree when I saw him. | Halak chi mā e wulidah, wanā e wu rapawula. |
| That man called us, and seated us in this place. | Mūng haghah sarī rābalalū, aw pa de dzāe bāndi kkhkenawulū. |
| The man killed his own wife. | Sarī khpula kkhadza mṛa kṛa (or kṛala). |
| My enemy cut me with a blow of his sword. | Dukkhman mi, da tūre pa guzār ghwuts kṛalam. |
| Why didst thy father beat thee? | Plār di tsala wu wahale? |
| Who has called these men here? | Chā dwī sarī dalta balalī dī? |
| I have given him three rupees, and will not give him a farthing more. | Dre rūpaī me war kiṛī dī, aw yawa kunjaka nora ba war na kawam (or kam). |
| He stirred the curds with such force that they are completely broken up. | Māstah e dombra pa zor sara laṛalī wū chi amānī mātī shawī dī. |
| If I had struck him, the marks of the blows would be visible on his person. | Ki mā e wu wahalai wai, da guzārūno nakkhe ba pa sūrat e tsargande we. |
| The marks are not apparent, but he has struck me. | Nakkhe kkhkāre na dī, magar zah e wahalai yam. |
| We are weak, and therefore the Pathans have ejected us from the village, were it otherwise, they could not have turned us out, for even Pathans are but men. | Mūng kam-zor yū, aw dzaka pukkhtāno la kilī na sharalī yū, ki pa bul shān wai, hagho mūng sharalī na shwū, wale chi pukkhtānah hum lashar dī. |
| Those women first abused me, and then they threw earth upon me. | Haghokkhadzozahwṛūnbekkhkan kaṛam, aw biyā e milāndi khāwre wolawasṭalī. |
| How often have I told thee not to do so? | Mā darta tso dzala wayalai dai, chi dā kār makawa? |
| Do you know Pukkhto? It is a difficult language. | Pukkhto de zda da? grāna jiba da. |

## 127. LESSON VI.—ADVERBS, PREPOSITIONS, ETC.

| | |
|---|---|
| How far may it be from this place to the city? | La de dzāya tar kkhahra pore [illegible] lirī wī? |
| Sometimes they speak in one way, and sometimes in another. | Kala kala pa yo shān wāyī, aw kala kala pa bul. |
| The case may be so now, but it was otherwise formerly (in other times). | Os [illegible] daghah [illegible] wale [illegible] pa bul shān wū. |
| Let him eat as much as he likes. | Tso [illegible] chi [illegible] ghwāṛī, [illegible] wu khwurī. |
| They have all crossed to the other side of the river, and now no one else is left on this side but ourselves. | Ha [illegible] [illegible] [illegible] |

What has become of my sword? I don't see it. I put it under the bed before I went to sleep.

Tūra mi tsa shwa? Na e wīnam. Chi lā ūdah na wum, mā e tar kaṭa lāndi īkkhi da.

Don't shoot at the people, fire your matchlocks over their heads.

Pa khalqo bāndi ma wula-ī, da deo da sar dapāsa ṭopakūna muh khalāṣawa-ī.

What can I do? whichever way I turn they follow after me.

Zah tsa kawam? hara khwā chi girzam, dwī rā pase dī.

It is not so light a matter as you suppose, that I can tell you.

Hombra spuka khabara na da, laka chi tah e ganṛe, dā darta zah wāyam.

The upper people gained the victory because they were the most numerous, and, in a difficult country, as bold as lions; as for the lower people they met with defeat because they were at feud with each other, and moreover were afraid of treachery on the part of their own clansmen.

Bar 'alam barai gaṭalai dai, dzaka chi dwī ḍer ganṛ wū, aw pa sakht mulk kkhke, maṛanī laka zmarīo, har chi lar 'alam dī, hagho larai mūndalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwī da khpulo 'azīzāno la ṭaga-ī na wu weredal.

Yesterday the water was hidden under the ground, to-day it is congealed on its surface and has become ice, to-morrow it will spurt up into the sky in jets.

Pārūn oba tar zmake lāndi puṭa wa, nan dapāsa pre bāndi ṭīnga sha, kangal dai, sabā ba pa porta āsmān ta dāre wahī.

He has influence with the people of this district because he takes part more or less in their deliberative assemblies.

Haghah da de tape khalqo sara khula larī, wale chi tsa la-ag ziyāt da dwīo pa jirgo kkhke kkhkata porta kegī.

No, I don't know where the needles are, and I have not got any now, but I saw some in the casket the day before yesterday.

Na na·yam khabar chi stani charta dī, aw dā sā'at rā tsakha tsa nishta dī, lekin waṛama wradz mā pa haṛpa-ī kkhke dzane wulīdali.

Well, go buy some sticks from him, and bring them to me, I will show them to my father and he will tell you what to do with them.

Joṛ, lāṛ sha pa baie tina tsa largī wākhla, aw biyā e rā khatsa rāwṛa, zah ba e khpul plār ta wukkhāyam, aw haghah ba darta wāyī, chi war sara tsa kawe.

The boy is lying uncovered and this person has two quilts, take one from him and throw it over him.

Halak baṛband prot dai, aw dah khatsa bṛastani dwe dī, yawa ti na wākhla, aw pre bāndi wāchawa.

## 128. SHORT PHRASES.

What is the matter with you? — Tā sara tsa shawai dai?

How is he? — Haghah tsa rang dai?

I am quite well. — Zah jak joṛ yam.

| | |
|---|---|
| His is a slight ailment | Da dah spuka nâjor tiyâ da |
| She will be well in a few days | Pa la ago wra lzo kkhke ba jora shi |
| He will die, he is not (a case) for recovery | Mur ba shi da raghedalu na dai |
| Sit down here on this chair | Dalta pa de kursi bândi kkhkena |
| Don't sit down. Let them not sit down. | Ma kkhkena. Haghah di na kkhkeni |
| Won't you sit down? There is room | Kkhke ba na na i? Dzae shta |
| She sat down with her own mother. | Hagha khpule mori khatsa kkhkenastala |
| He did not sit down with me | Haghah ra tsakha kkhke na nast |
| We will sit down with these persons | Mung ba dwio sara kkhkenu |
| Get up. Won't you get up? | Pâtsa. Na pâtsa i? |
| If she won't get up I will get up | Ki hagha na pâtsi zah ba pâtsam |
| Why did they get up? | Hagha ah tsala pâtsedal? |
| They have not got up | Hagha ah pâtsedali na di |
| Stand up. That will do. Don't move | Wulâresha. Bas. Khwadzega ma |
| Stand still. He stood still on the road | Wudrega. Haghah pa lâri wudred |
| What do you want? Nothing | Tah tsa ghwâre? Hets |
| I don't want anything | Hets shai na ghwâram |
| If I want anything I will tell you | Ki zah tsa ghwâram ba darta wâyam |
| He asked for five rupees | Haghah pinza rupai ghokkhtali |
| I have asked for even more | Mâ li ziyate ghokkhtali di |
| Don't ask for anything of me | Râ na hets ma ghwâra |
| Stay here till we return | Dzamûnga tar râwatalu pore dalo pâtai sha |
| She stayed, but we came on. | Hagha pâti sha, magar mûng ra rawân shwalu |
| How many persons have stayed behind in the village? Not a man has stayed | Wrusto pa kili kkhke tso tana pâti di? Yo saṛai na dai pâtai |
| Let them stay a few days with me | Dwi di tso wra lzo pore râ sara pâti shi |
| We will stay with you for six days | Tar shpago wra lzo pore ba mung tâ sara pâti kegû |
| Where dost thou dwell? | Tah charta ose? |
| Abide with us as long as you like | Hemra chi zṛah di kegi, mûng sara osa |

| | |
|---|---|
| He has dwelt many years in this city. | Ḍer kāla pa de kkhahr kkhke osedalai dai. |
| When he arrives, will he live with you? | Haghah chi rāshi, ba e tā sara osī? |
| Whether he stays or not, he has the choice. | Ki osī yā na osī, wāk larī. |
| Who lives in this house? | Pa de kor kkhke tsok osī? |
| Show me the road to the city. | Da kkhahr lār rā ta wu kkhāya. |
| Come, I will show it to you. | Rādza, zah ba e darta wu kkhāyam. |
| He was showing me another road. | Haghah rāta bula lār kkhowula. |
| That man is blind, he could not show you the road. | Haghah saṛai ṛūnd dai, lār e darta kkhowuli na sha. |
| If I had not shown it to him, he would have lost the road. | Ki mā e warta kkhowuli na wai, lār ba e wruka kṛala. |
| He showed me my own father's house. | Da khpul plār mi kor, e rāta wu kkhowah. |
| He showed me his own father's house. | Da khpul dzān da plār kor, e rāta wu kkhowah. |
| Go on. Don't you go. Let them go. | Dza. Ma dza-ī. Hagha-ah di dzī. |
| Have they gone? They went this morning. | Hagha-ah tlalī dī? Ṣahār tlalī dī. |
| When did the men go away? | Saṛī kala lāṛal (*or* tlalī dī)? |
| Let me know when he comes. | Har wakht chi rādzī, mā khabar ka. |
| Don't come here. Let him come. | Dalta ma rādza. Rā di shī. |
| He has come. She has come. | Rāghai (*or* rāghlalai dai). Rāghlala (*or* rāghlali da). |
| Go out. Don't go out. | Ūza (*or* wuza). Ūza ma (*or* ma wuza). |
| They have gone out. | Bāhir ta (*or* warchane) watalī dī. |
| We will go out in the evening. | Mākkhām ba wuzū. |
| He came out of the house. | La kora bāhir wu wat. |
| He went into the house. | Pa kor kkhke nana wat. |
| Come in. I will come in by-and-bye. | Nana wuza. Pa drang ba nana wūzam. |
| The water was coming into the cistern. | Oba pa ḥauẓ kkhke nana watala. |
| Make haste. Be quick. | Talwār wu ka. Zir sha. |
| Follow them. Go quickly. | War pase sha. Pa gaṛandī dza. |
| Don't hurry. Be quiet. | Talwār ma kawa. Pa qalār osa. |
| Stop. Take care. Be careful. | Wudrega. Khabar-dār. Pahm ka. |
| Don't you see? Surely you are not blind. | Na gore (*or* na wīne)? Ṛūnd kho ba na ye? |
| Do you see? How many are there? | Wīne (*or* gore)? Tso dī? |

| | |
|---|---|
| Shut the door Open it | War pore kā Lirı kā |
| Tie the cow's legs Untie them | Da ghwā pkkho wu tara Prā e nadza |
| Undo this knot It is tied firmly | Dā ghūta wu spara Klaka tarali da |
| I can't undo it, do you try | Zah e na sham spardi, tah āzmekkht wu kā |
| If the dog gets loose, you will not catch him again, for he uses his mouth | Ki spai yalah shi, biyā ba e na nisa i wale chi khula lagawi |
| Don't fear He will not get loose | Werega ma Haghah ba khalās na shi |
| Go to sleep He is asleep | Ūdah sha Ūdah dai |
| He is sleeping He is lying down | Khob kawi Mlist dai |
| Lie down Put the boy to bed | Tsamla Halak tsamlawa |
| He is awake Don't awake him | Wikkh dai Ma e wikkhawa |
| Awake me early in the morning | Wakhti sahar mā wikkh kā |
| He has now risen from sleep | Os la khoba pātsedalai dai |
| Do you understand? Listen | Pohege? Ghwag bāsa (*or* nisa) |
| He did not understand my meaning, *but she understood* | Pa matlab me haghah wu na pohedah, *magar da pohedala* |
| I have not understood it | Pre poh na sham |
| Do you explain to me What does he say? | Tah mā poh krah Haghah tsa wayi? |
| I have not understood a single word | Pa yawe khabare bāndi pohedalai na yam |
| Say that again I will not hear him | Dā biyā wāya Zah ba e wa na wram |
| He has written the letter | Haghah chita i wukkhkali da (*or* likali da) |
| I will write it on paper for you | Sta dapāra ba e pa kaghaz bāndi wu kagam |
| What is he writing, and to whom? | Haghah tsa liki (*or* kkhki), aw chā ta? |
| What has he said in the letter? | Pa chita i kkhke tsa e likali (*or* kkhl alai) dai |
| I don't know, he has not told me | Khabar na yam, ma ta e na dai wayalai |
| Look at me Do you see me? | Mā ta gora Mā wine? |
| What is he looking at? I see nothing | Haghah tsa ta gori? Zah hets na winam |
| Did you look at the mark? I saw it | Nakkha di wu katala? Mā e wu lidala |
| I was looking at the book | Kitāb mi kot |
| He had looked at it before | Haghah e pa khwa katalai dai |
| *He did not see me, but I saw him* | *Zah e na lidalam, lekin ma e wulidah* |
| I am very fatigued hungry, and thirsty | Zah der starai ugai aw tagai yam |
| She is much hurt but no bones are broken, and the doctor says she will *be well in six or seven days* | Hagha dera khuga shiwi da magar *hadūki* māt na di aw tabib wāyi, chi shpag yā awwah wradzi pase ba jora shi |

| | |
|---|---|
| He has dwelt many years in this city. | Ḍer kāla pa de kkhahr kkhke osedalai dai. |
| When he arrives, will he live with you? | Haghah chi rāshi, ba e tā sara osī? |
| Whether he stays or not, he has the choice. | Ki osī yā na osī, wāk larī. |
| Who lives in this house? | Pa de kor kkhke tsok osī? |
| Show me the road to the city. | Da kkhahr lār rā ta wu kkhāya. |
| Come, I will show it to you. | Rādza, zah ba e darta wu kkhāyam. |
| He was showing me another road. | Haghah rāta bula lār kkhowula. |
| That man is blind, he could not show you the road. | Haghah saṛai ṛūnd dai, lār e darta kkhowuli na sha. |
| If I had not shown it to him, he would have lost the road. | Ki mā e warta kkhowuli na wai, lār ba e wruka kṛala. |
| He showed me my own father's house. | Da khpul plār mi kor, e rāta wu kkhowah. |
| He showed me his own father's house. | Da khpul dzān da plār kor, e rāta wu kkhowah. |
| Go on. Don't you go. Let them go. | Dza. Ma dza-ī. Hagha-ah di dzī. |
| Have they gone? They went this morning. | Hagha-ah tlalī dī? Ṣaḥār tlalī dī. |
| When did the men go away? | Saṛī kala lāṛal (*or* tlalī dī)? |
| Let me know when he comes. | Har wakht chi rādzī, mā khabar ka. |
| Don't come here. Let him come. | Dalta ma rādza. Rā di shī. |
| He has come. She has come. | Rāghai (*or* rāghlalai dai). Rāghlala (*or* rāghlali da). |
| Go out. Don't go out. | Ūza (*or* wuza). Ūza ma (*or* ma wuza). |
| They have gone out. | Bāhir ta (*or* warchane) watalī dī. |
| We will go out in the evening. | Mākkhām ba wuzū. |
| He came out of the house. | La kora bāhir wu wat. |
| He went into the house. | Pa kor kkhke nana wat. |
| Come in. I will come in by-and-bye. | Nana wuza. Pa drang ba nana wūzam. |
| The water was coming into the cistern. | Oba pa ḥauẓ kkhke nana watala. |
| Make haste. Be quick. | Talwār wu ka. *Zir* sha. |
| Follow them. Go quickly. | War pase sha. Pa gaṛandī dza. |
| Don't hurry. Be quiet. | Talwār ma kawa. Pa qalār osa. |
| Stop. Take care. Be careful. | Wudrega. Khabar-dār. Pahm ka. |
| Don't you see? Surely you are not blind. | Na gore (*or* na wīne)? Ṛūnd kho ba na ye? |
| Do you see? How many are there? | Wīne (*or* gore)? Tso dī? |

| | |
|---|---|
| Shut the door Open it | War pore kā Lırı kā |
| Tie the cow's legs Untie them | Da ghwāī pkkhe wu tara Prā e nadza |
| Undo this knot It is tied firmly | Dā ghūta wu spara Klaka tarali da |
| I can't undo it, do you try | Zah e na sham spardi, tah āzmekkht wu kā |
| If the dog gets loose, you will not catch him again, for he uses his mouth | Kı spai yalah shī, biyā ba e na nisa ī, wale chi khula lagawī |
| Don't fear He will not get loose | Werega ma Haghah ba khalaş na shī |
| Go to sleep He is asleep | Ūdah sha Ūdah dai |
| He is sleeping He is lying down | Khob kawī Mlast dai |
| Lie down Put the boy to bed | Tsamla Halak tsamlawa |
| He is awake Don't awake him | Wīkkh dai Ma e wīkkhawa |
| Awake me early in the morning | Wakhtī sahar mā wīkkh kā |
| He has now risen from sleep | Os la khoba pātsedalai dai |
| Do you understand? Listen | Pohege? Ghwag bāsa (*or* nisa) |
| He did not understand my meaning, but she understood | Pa matlab me haghah wu na pohedah, magar da pohedala |
| I have not understood it | Pre poh na sham |
| Do you explain to me What does he say? | Tah mā poh krah Haghah tsa wāyı? |
| I have not understood a single word | Pa yawe khabare bāndi pohedalai na yam |
| Say that again I will not hear him | Dā biyā waya Zah ba e wā na wram |
| He has written the letter | Haghah chita ī wukkhkali da (*or* līkali da) |
| I will write it on paper for you | Stā dapāra ba e pa kaghaz bandi wu kāgam |
| What is he writing, and to whom? | Haghah tsa līkī (*or* kkhkī), aw cha ta? |
| What has he said in the letter? | Pa chita ī kkhke tsa e līkali (*or* kkhkalai) *dai* |
| I don't know, he has not told me | Khabar na yam, mi ta e na dai wayalai |
| Look at me Do you see me? | Mā ta gora Ma wīne? |
| What is he looking at? I see nothing | Haghah tsa ta gorī? Zah hets na wīnam |
| Did you look at the mark? I saw it | Nakkha di wu katala? Mā e wu līdala |
| I was looking at the book | Kitāb mi kot |
| He had looked at it before | Haghah e pa khwā katalai dai |
| He did not see me, but I saw him | Zah e na līdalam, lekin mā e wulīdah |
| I am very fatigued, hungry, and thirsty | Zah der starai, ūgai aw tagai yam |
| She is much hurt but no bones are broken, and the doctor says she will be well in six or seven days | Hagha dera khūga shiwi da magar hadūkī māt na dī, aw tabīb wayī, chi shpag yā awwah wradzi pase ba jora shī |

| | |
|---|---|
| Be silent. Hold your tongue. | Chup sha. Ĵiba di ma khwadzawa. |
| Don't say a word. Don't make a noise. | Yawa khabara ma wāya. Ghag ma kā. |
| Don't do that. Why do you speak? | Dā ma kawa. Tsala ĵiba khwadzawe? |
| Why I have not uttered even a sound. | Mā kho ghag hum na dai kaṛai. |
| I am not deaf, I can hear. He heard. | Kūnr na yam, āwredai sham. Haghah wāwred. |
| Hear my words. He does not hear. | Dzamā khabare wāwra. Haghah na āwrī. |
| I have heard that twice before. | Mā dwah dzala pakhwā dā āwredalai dai. |
| She did not hear, say it again. | Hagha wā na wredala, biyā e wāya. |
| I told her that he would not listen now. | Mā warta wu wi, chi haghah ba os na āwrī. |
| If I had heard your voice, I should have known you. | Mā ki āwāz di āwredalai wai, peĵandalai ba di wai. |
| Do you know me? Is that you? | Mā peĵane? Dā tah ye? |
| I don't know him, if he knows me. | Zah e na peĵanam, ki e mā peĵanī. |
| By what sign do you recognize it? | Tah e pa kūme nakkhe bāndi peĵane? |
| How do you know where he lives? | Tā ta tsa ranga ma'lūm dai, chi dah charta osī. |
| What do you know of this matter? | Da de khabare tā ta tsa ma'lūm dai (*or* tsa khabar ye)? |
| I know nothing. | Hets rā ta na dai ma'lūm (*or* hets khabar na yam). |
| He did not know the man when he was placed before him. | Saṛai mukhā-mukh e chi wudrawulai wuh, haghah wu e na peĵāndah. |
| What is he searching for in the grass? | Pa wākkho kkhke tsa laṭawī. |
| It is not there, I have searched the whole house. | Halta nishta, ṭol kor me laṭawulai dai. |
| I can't search for it now, for I am not at leisure to-day. I won't leave you. | Os pre pase na sham girzedai, wale chi nan wuzgār na yam. Pre ba di na gdam. |
| He comes and goes every minute, and obstructs my work. Let me alone. | Sā'at pa sā'at dzī rādzī, aw kār me karyābawī. Mā pregda. |
| Not until she bit him did he let her go. | Hāla e prekkhodala, chi wrūnbi e wu chī chah. |
| Where have you left my stick? | Largai mi de charta īkkhai dai? |
| I placed it in the box with the gun. | Ṭopak sara pa ṣandūq kkhke me kkhkekkhod. |
| Take it out, and see if this peg will fit in the box. It fits well into it. | Wu e bāsa, aw gora dā mogai ba pa ṣandūq kkhke dzāegī ki na. Pre kkhah dzāegī. |

| | |
|---|---|
| Put on your clothes. | Zarūkı dı wāghun |
| Has he put on his uniform? | Jāme e āgh |
| I shall not wear this shirt | Dā qamis b |
| Take off your shoes Put them on. | Panre di lı |
| Tie on your turband | Pagra-ı dı |
| Have you not a sword? Where is it? | Tūra na laı |
| Who is that? It is not her | Haghah tsc |
| Is your father at home? | Plār dı kor |
| He is gone to plough | Dzāmano sı |
| His trowsers are | Partūgah e |
| Is there fire in t | Pa ıro khkh |
| There is not, th | hta, sarı |
| Light the fire, and | l l a, |
| Has he gone alone, with him? | |
| What did he say to y | |
| What is your name? | |
| Of which village are | |
| Are you married? | k |
| Have you any sons? there? | |
| How old is the eldest | ba |
| The day is passed, | tera |
| Close the book. | ip w |

You read very quickly, one cannot either hear or understand it.
Ḍer zir lwale, tsok pre na äwredai na pohedai shī.

Speak slowly, and open your mouth.
Ro ro wäya, aw khula di wīta kä.

Don't be nervous, bring me the book; which is the place? Now read.
Wär khaṭä kega ma, kitāb lāla räwṛa; dzäe kūm dai? Os wu lwala.

Who is your master?
Ustād di tsok dai?

How many schoolboys are there?
Tso dzanrī dī?

I don't know his name, he is commonly called "master." He is an old man, and we are afraid of him.
Nūm e räta ma'lūm na dai, akṣar pa mu'allim yädegī. Zoṛ saṛai dai, aw mūng tina yeregū.

132. IV.

How is the weather to-day?
Nan äsmān tsa rang dai?

It is fine. It is cloudy. It is windy.
Shīn dai. Waryadze dī. Bād dai.

The air is still, it is very hot.
Bād wulāṛ dai, ḍer garm dai.

The fog is thick, and the haze is dense.
Laṛa ganra da, aw dūp drūnd dai.

When the sun rises it will scatter the fog. If the wind also blows, the clouds will be even more quickly dispersed.
Chi nwar khejī, laṛa ba e khwara kāndi. Ki bād hum ālwūzī, waryadze ba lā zir khware shī.

To travel in the noon-day heat, is not free from risk of death.
Pa ṭakanre gharme kkhke lār wahal, khālī da yere da marg na dai.

Throw the blanket over yourself, the wind is very bleak, the cold will strike you.
Sharai pa dzān wächawa, bād yakh dai, sūṛa ba di wahī.

At this season of the year the rain generally falls heavily.
Da kāl pa de mausim kkhke bārān akṣar ganr prewūzī.

In the winter snow falls, but only on the hill-tops.
Pa jamī kkhke wäwre prewūzī, magar ta-ash da ghrūno pa sar bāndi.

If it ever falls on the plain, it does not last, it soon melts.
Ki chare pa same prewate, pāti kegī na, zir wīlī shī.

This rain is very good for the crops, for it is heavy; that which is thin is of no use, the earth does not get moistened by it.
Dā bārān faṣl dapāra ḍer kkhah dai, wale chi ganr dai; haghah chi rangai wī hets da kkhah na dai, pre bāndi zmaka na laṛ…

The heat is very great to-day, I never felt such heat before; one can hardly breathe; as for sleep it is altogether lost. I have heard that several people have died from the heat.
Nan… da, … wā da h… ai pa m… dā kh… ch…

From sunrise to noon … very
La n…

great, but from noon forwards till sun-set it gradually lessens.

garmī dera da, magar la ghārmah rāhistah tar nwar prewātah pore ro ro e kamegī

It appears to me that it will rain to day, for the clouds are dark and dense.

Rāta kkhkārī chi ba nan barān oregī, wale chi waryadze tore aw ganre dī

### 133. V.

Did you clean my gun?

Bandūkh mi de pāk krah?

No, I have not yet cleaned it.

Ya, lā pāk karai mi na dai.

Who has broken the stock?

Kundāgh chā māt karai dai?

I don't know, he will know who brought it in from the sport?

Na yam khabar, haghah ba khabar wī chi e la kkhkāra rāwrai dai

I am very angry at this. Call Haidar Shah.

Zah pa de der khapah yam Haidar shāh rā wu bola.

Look at this How is its stock broken?

Dā wu gora Kundāgh e tsa ranga māt shah?

I am not to blame in this matter I will tell you truly how it has happened

Pa de khabare malāmat na yam, rikkhtiyā ba darta wāyam chi pa kūm shan sara shawai dai.

When we were coming home from the hill, the boy Umar told me he was very tired, and was not able to carry the gun.

Mung chi la ghra na kor ta rātlalu, 'umar halak chi dai, rata wu wi chi zah der starai yam, aw dā bandūkh na sham wrai

I then shouted to the huntsman Piroh, and told him to take the gun from the boy, and to carry it, as it was his turn

Nor mā kkhkārī pīroh ta nare wu wahali, aw warta mi wi chi la halak na bandukh wākhla aw yosa, wale chi war stā dai

He took it at the time, but abused me, and said it was not his work.

Pa sā'at kkhke wā e khist, lekin zah e kkhkandzalam, aw rā ta e wi chi da dza mā kār na dai.

I became angry with him, and told him to hold his tongue, and not to make a noise

Zah warta pa qahr shwalam, aw warta mi wi chi chup sha, ghag ma kawa

He then dashed the gun upon the ground, and said, "There, take that," and then went home alone by another road

Pas de bandukh pa zmake bāndi wu wisht aw wi chi "dā, wa e khla," aw biyā e yawādzai pa bule lāri kor ta lār shah

Call Piroh here Here he is He was standing behind you

Pīroh dale rawubola Hayah dai Pase shā di wu lar wuh

What do you say to this? So and so

De ta tah tsa wāye? Palānkī, da dzamā

| | |
|---|---|
| has accused you of breaking the stock of my gun. | bandūkh kunḍūgh mātawulu tuhmat, pa tā bāndi āchawulai dai. |
| He is lying, sir. I never threw your gun upon the ground; the boy, who is a favourite of Haidar Shah's, himself fell down with it. | Darogh wāyī, jī. Mā stā bandūkh pa zmake bāndi hets chare na dai ghwurzawulai; haghah halak chi da ḥaidar shah yār e dai, pakhpula war sara prewatai dai. |

134. VI.

| | |
|---|---|
| How long is it that you are ill? | Tsomra mūda da chi nājoṛ ye? |
| To-day is the sixth day since I have fallen off from my work. What is the cause? | Nan shpagama wradz da chi la kāra prewatai yam. Sabab tsa dai? |
| Give me the hand. I wish to see the pulse. | Lās rākā. Nabẓ goram. |
| Look at me. Open the mouth; widen it. | Mā ta gora. Khula wāza kā; wīta e kā. |
| Put out the tongue; now take it in. | Ĵiba wubāsa; os e nan wubāsa. |
| Bow the head; turn the back to me. | Sar ṭīṭ kā; rā ta shā kā. |
| Turn the face towards me. Stand straight. | Rā ta makh ka. Sam ūdrega (*or* wudrega). |
| Stretch out the arms; open the fingers. | Lāsūna wu gazawa; gūte chīnge kā. |
| Can't you draw a long breath? | Sāh pa porta rākkhkalai na she? |
| Run in that direction. | Haghe khwā ta (*or* ā khwa ta) manḍe waha. |
| Turn this way. Stand aside. | De khwā ta girza. Pa ḍaḍe wudrega. |
| Shut your right eye with the fingers; now the other. Shut both; open them. | Kkha-ī starga di puṭa ka pa gūto bāndi; os bula. Dwāre puṭe kā; wu e ghwaṛawa. |
| The sight of this eye is not very good, has it ever been injured? | Da de starge naẓar ḍer kkhah na dai, chare khūga shiwi da? |
| Yes, when I was boy I received a blow with a club on the eyeball; we were striking at each other in play. | Ho, chi zah halak wum da koṭak guzār pa starghālī bāndi me khwuṛalai wuh; pa lobe mūnga yotar bula guzārūna kawalū. |
| Go over there and stand still. | Halta lārsha aw wudrega. |
| Why do you speak in a loud voice? don't you see I am trying whether he is deaf or not? | Tsala pa ūchat āwāz wāye? wīne na āzmekkht kawam chi de kūnr dai ka na. |
| Do you see that platform? well, run round it eight times, and then jump over this stick. | Hagha dūnkācha wīne? kkhah, tre chāpera atah guzāra wuzghla, aw biyā de largī bāndi ṭop waha. |

| | |
|---|---|
| Your heart palpitates a great deal | Zrah dı drazegı der |
| Why do you take breath ın short catches? | Tsala sāh pa land land akhle? |
| Which place hurts you? | Kūm dzāe de khūgegı? |
| When I press upon ıt does ıt prıck? | Chı pre zor kawam tsırīke wahī? |
| Take this medıcıne and rub ıt over the place that ıs swollen | Dī dawā wākhla, aw pa parsedalaı dzāe bānde wu e maga |
| You will be well ın three days, please God | Pa dreo wradzo kkhke ba jor she kı khudāe krī |

# FAMILIAR CONVERSATIONS

## 135 COUNTRY SQUIRE AND CIVIL OFFICER

| | |
|---|---|
| Sır, squire of —— vıllage has come for an ınterview | Sāhıba,— khān da — kılī mulāqāt dapara raghlaı daı |
| Where ıs the squıre? Is he here? | Khān charta daı? Dale daı? |
| Yes, he ıs here, he stands outsıde ın the porch | Ho, dalta daı, warchane pa *mandaw kkhke* wular daı |
| Has he come alone, or ıs anybody else wıth hım? | Yawadzaı rāghlaı daı, ya war tsakha bul tsok shta? |
| He has left hıs own horse and three cavalıers outsıde on the road, and *hımself, accompanıed by a young* man, has come here on foot | Khpul as aw dre tana swārah e bahır pa lārı prīkkhī dı, nor khān (*or* dah), aw *war sara yo zalmaı chı dıı, dale pa kkhpo* rāghlaı daı |
| Very well, take thıs chaır and place ıt *there ın front of me, that wıll do*, now go and tell hım to come ın | Der kkhah, dagha kursī wākhla aw halta dzama pa *makhā makh kkhkegda, bas*, os wardza aw warta wāya chı ra dı shī |
| Good mornıng, sır | Salām daı, sāhıb |
| *Good mornıng squıre, and welcome*, you are well met | Salām, khān, harkala rasha barkala, pa khaıra rāghlaı ye |
| May you prosper, sır, and flourısh, and *may God deal well wıth you* | Ma khwarega, sāhıb, loe sha, khudāe dar *sara nekī wu ka* |
| Come, squıre, let us sıt down, you take that chaır and I wıll sıt on thıs one | Radza khan chı kkhkenū, tah hagha kursī wākhla aw zah ba pa de kkhl enam |
| *Are you well and flourıshıng?* | Tah jor ye, kkhah jor, khūshhāl ye? |
| May you prosper, thanks Are you well, sır? | Ma khwārega, shukr daı Tah jor ye sāhıb? |
| How many *days may ıt be sınce you* left home? | Tso wradzı ba shıwı wī chı la kora ra watalaı ye? |
| Thıs I thınk ıs the fifth day sınce we *set out from our vıllage* | Inshāllah, nan ba pındzama wradz wī chı mūng la kılī na rā rawān shawī yū |

You must have made a long journey. How far is your village from this? How many miles may it be?

Loe pand (*or* mazal) ba di kaṛai wī. Stā kilai la de dzāya ba tsomra liri wī? Tso kroh ba wī?

Really, sir, I don't know about miles, but we have come here in three days, for we rested one day on the road, and this morning, which is our fifth day, we arrived at the city.

Yara, ṣāḥib, da krohūno pa ḥisāb na pohegam, magar mūng pa dreo wradzo kkhke rāghlalī yū, wale chi yawa wradz mū pa lāri tera kṛala, aw nan ṣahār, chi dzamūnga pindzama wradz kegī, pa kkhahr kkhke dākhil shwalū.

With whom are you lodging in the city?

Pa kkhahr kkhke chā tsakha ṭikāo ye?

A man, an acquaintance of mine, resides there in the Nurmalkhel division, and we are lodging with him.

Halta da nūrmal-khelo pa kandī kkhke yo saṛai dzamā pejandgalai osī, aw mūng haghah khatsa ṭikāo yū.

Have you ever come this way before?

Tah pakhwā chare de khwā ta rāghlai ye?

Yes, I have come, but I have not been here recently, and was not coming even now, but that a great urgency has occurred, and therefore I have transported myself to your presence that I might have an interview with you, and explain my own case to you.

Ho, rāghlai yam, wale pa dā zir mūde dalta kkhke na yam rāghlai, aw os hum na rātlalam, magar yo sakht ẓarūr rā ta pekkh shawai dai, aw dzaka mā khpul dzān stā khidmat lara rasawulai dai, chi dīdan dar sara wu kawam, aw khpul ḥāl darta kkhkārah kawam.

Why! It is well! what has happened?

Wale! Khair dai, tsa chal shawai dai?

I will tell you all the particulars, do you give ear and hear my words.

Ḥāl ba ṭol darta wāyam, tah ghwag kkhkegda aw dzamā khabare wāwra.

Well, I will listen, I will hear you a hundred times if you wish it; now, say on, but see, speak concisely, for I have not much leisure at present, and my other work becomes hindered whilst I am detained here.

Kkhah, wā ba wram, sil dzala ba wāwram chi tah e ghwāṛe; os wāya, aw gora, lande khabare kawa, wale chi dā sā'at ḍer wuzgār na yam, aw zah chi dale nkkhatai yam nor kār mi karyābegī.

That cannot be, sir; my object will not be gained by short words. My business will only be done when you yourself hear every word, and sift the truth and falsehood from the midst. Do me this kindness, and then whatever order you may give I will obey it.

Dā na kegī, ṣāḥib, pa lanḍo khabaro kkhke dzamā maṭlab ba pūrah na shī. Hāla ba dzamā kār wu shī chi tah pakhpula hare khabare ta ghwag kkhkegde, aw darogh aw rikkhtiyā pa kkhke laṭawe. Dā mihrbāngī rā bāndi wu ka, aw biyā har rang ḥukm chi farmāye ba e manam.

It is accepted with all my heart (with both eyes).

Qabūl mi dai pa dwāṛo stargo.

Well, squire, I have heard all your words and also have well understood them And now it appears to me that in such affairs no good will issue to you If, however, you will accept my advice I will give you some counsel You say that your enemies have gained the ascendancy over you and are hounding you, and you fear lest you may commit some rash act that will criminate you with the Government Such is your meaning, is it not?

Kkhah, khān, stā khabare mā tole āwredalı dı, aw hum pre pa kkhah shān sara poh sham Aw os rā ta kkhkāregī chı pa dā hase mu'āmalo kkhke stā kkhegara ba wu na lhejı Nor, kı dzamā pand ākhle, zah ba darta yo nasīhat kawam Tah wāye chı dukkhmanāno dı dar bāndı ghalaba mūndalı da, aw dar pase spī lagawulī dı, aw tah yerege chı mabādā stā da lāsa tsa khatā wu na shī aw pa sarkār kkhke gunahgār na she Matlab dı pa daghah shan daı ka na?

Yes, sir, the case is exactly such as you state Now I need your favour and require guidance. Do me the kindness to show me a road by which I may free myself from these calamities, and I will be your slave

Ho, sāhib, laka chı tā wayal jukht pa daghah shan hāl daı Os stā da mrasto hājatman yam, aw kkhowuna ghwāram Dā mihrbāngī rabāndı wu ka, lār rāta wu kkhāya chı la deo balāwo na dzān khalāsawum, aw ba stā mrae sham zah

My advice then is to this effect, viz, that you go back again to your own village, and, having written the substance of the related particulars on white paper, send it to me, that it may remain with me, and then at whatever time any business of yours may come before me I shall be acquainted with it Another point is this, viz, when you arrive at the village, see that you do not take part in the factions and parties All these discords arise from factions and parties You must bear in mind that you are a great man, honourable, and reputable, and, moreover, the lord of a manor The whole tribe, as well as the common people, look up to you, but if a man of your respectability mixes himself up in such trifling matters, how can those

Dzamā maslahat biyā pa da daı, y'ane, chı tah biyā pa biyarta jārwūze khpul kilī ta, aw da dagho bayān kırı khabaro matlab, pa spīn kaghaz bāndı wukkhkalaı, rāwulege chı rā sara e prot wī, biyā har wakht chı stā tsa kar ra ta pekkh shī zah ba pre khabar sham Bul da daı, y ane, har wakht chı kilī ta wu rasege, gora chı pa paro janbo kkhke guta na khwadzawe Dā pasatūna wārah la paro janbo na porta kegī Yād laral boya chı tah loe saraı ye, da 'izzat aw da ıtibar khāwind ye, nor, bul, da tape khān ye Tol ulas sara da 'ammiyāno starge tā ta nīwulı dı, lekin kı stā pa shān ı tibārī saraı pa dāhase khusho khabaro kkhke dzān gadawī, biyā kampīyah, adnā aw nādān bā tına (or trena) tsa ranga kkhalī shī Na, chı khpul qadr aw 'izzat ta

of low degree, the vulgar and the ignorant, be free from them. No, if you look to your own worth and honour you will refrain from such useless acts.

gore tah ba la 'abaso khabaro na dzān sāte.

You have spoken very well, sir, your speech is appropriate, and highly agreeable to me, it is, as it were, law to me. I am sick and tired of past troubles, and have besides been beggared by them. If you will not be angry, sir, I will speak plainly, for I have suffered incalculable loss in these numerous lawsuits.

Ḍer kkhah di wū wi, ṣāḥib, stā wayai pa dzāe dai, aw ḍer mi khwakkh shah, ganre rā bāndi sanad dai. La ter shawī rabṛūno na staṛai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, ṣāḥib, spīna khabara darta kawam, wale chi dzamā pa dagho ḍero muqaddamo kkhke be shāna loe tāwān shawai dai.

How? I don't understand your drift. Tell me the particulars.

Tsa ranga? Pa maṭlab di poh na sham. Ḥāl rā ta wu wāya.

Well, sir, since it is your order, I will explain the case to you. The real fact is this, viz., that your law is a great ocean; multitudes are drowned in it. For instance, whoever once falls into it and is not an expert swimmer can with difficulty get out of it, and if ever he should reach the opposite shore it is with so great an injury that the remainder of his life is without enjoyment. If you desire another simile I will put it in a different form. Know then that law is like a great glutton, it has without measure a great maw, it is not satisfied with much wealth, however much is cast into it so much the more it wants, it does not fill; continually shouting, it cries, Give, give!

Kkhah, ṣāḥīb, chi stā ḥukm shawai dai, pa ḥāl bāndi ba di poh kṛam. Aṣla ma'nā dagha da, ya'ne, chi da stāso 'adālat yo loe daryāb dai, makhlūq pa kkhke ḍūbegī. Pa miṣāl, kūm saṛai chi yo dzal pa kkhke prewat aw pa lānbo e maṛanai na wī, haghah ba pa mushkil sara tina wūzī, aw ki chare dzān e pore ghāṛe ta wu rasawulai, ḍombra pa tāwān sara wushī, chi da dah pātai ĵwandūn da khwand na wī. Ki bul miṣāl ghwāṛe, ba pa bul shān darta wāyam. Ganre chi 'adalat pa miṣāl da yo loe ghāṛī dai, be kacha loya geḍa laṛī, pa ḍere duniyā na maṛegī, har tsomra chi pa kkhke āchawuli shī hombra ziyāta ghwāṛī, ḍakegī na; pa nāro lagiyā rākā rākā wāyī.

I understand, squire, it appears that your allusion has reference to bribes. I will show you a remedy for both similes. Firstly, he that is not a good swimmer has no right to throw

Pohegam, khān, m'alūmegī chi ishārat de pa bado pore dai. Da dwāṛo miṣālūno dapāra tadbīr darta wukkhāyam. Awwul, kūm saṛai chi lānbozan na wī, boya chi khpul dzān nā pāyābo obo ta

himself into deep water Secondly, the man who is wise does not invite a big bellied glutton to dinner

Bravo, sir, you have given me excellent advice, but it is not to my purpose, as the proverb says, "The pain is in the belly of the potter, and you give the purge to his donkey"

Well, squire, if you have not benefited by it, I can say no more It is now late, we have had a pleasant meeting together. Go you and rest yourself, and I will return to my own work Good day, squire

God bless you, sir, may he keep your steps on high, and grant you possession of exalted rank Then I may go? Good day, sir, I have committed you to the protection of God.

e na dangawi Dwayam, sarai chi e 'aql man wi, gedawar ghāri ta sat na kawi

Shābāshi, sāhib, der kkhah pand di rāta wu kkhowah, magar dzamā pa sūd wu e na shah, laka chi matal wāyi, "dard da kulāl pa gede shah aw kāmbela āchawe khrah ta

Kkhah, khān, chi stā kkhegara pa e wu na sha, zah nor tsa na sham wayalai Os nā wakht dai, kkhāyastah majlis mū sara wu krah Tah lār shah, aw ārām wu kā, aw zah khpul kār ta biyā girzam Salām, khān

Khudāe di wu bakhha, sāhib, paya di pa porta sāti, aw da loye martabe khawind di kawi Bāre lārsham? Salam, sāhib, da khudāe pa amān mi spāralai ye



Well, khān, now that our greeting is well concluded, I will inform you of my object I am come for the purpose of vaccinating, and require your assistance

With all my heart (both eyes), sir, give the order

Well, do you be so kind as to send three or four of your own men to traverse the different quarters of the town, and give notice at the several houses of each, that I have come for the purpose of vaccinating, and am seated in your hostelry

Here, Shahbaz! do you go to Malik Rustam and say that our "doctor' has arrived with a couple of vaccinators Let him collect the boys and babes

Kkhah, khān, os chi dzamūnga jor tāzā pa khair sara wu sha, zah ba di khpul matlab bāndi poh kram Rāghlai yam dapāra da rag wahalo, aw stā kumak ghwāram

Pa dwāro stargo, sāhib, hukm wu far māya

Jor, tah dā mihrbāngi wukā, dre yā tsalor tana da stā khpul sari wulega, chi dwi da kili pa kandio kkhke di wu girzi, aw da har yo pa biyal biyal kor kkhke di khabar wu kāndi, chi falānkai dapāra da rag wahalo rāghlai dai, aw da khān pa hujre kkhke nāst dai

Hista, shāhbāza! Tah wardza rustam malik ta wu wāya chi dzamūnga "dāktar sāhib," sara da dwah tana rag wahūnki, rāghlai dai Pa talwār di halakān

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| quickly, and bring them here with himself. Then go to Haji and the other parish beadles, and give them information also. | aw māshūmān ṭolawī, aw dzān sara di dale rāwulī. Biyā tah ḥājī aw noro malikānāno khatsa lārsha aw hagho ta hum pre khabar kā. |
| If I may put you the question, sir, why do you trouble yourselves so in this work of vaccination? What advantage is there in it? What medicine is this applied to the tips of these pins? But this is not a pin, why, it is glass, and there is something like water stuck in the tube. What contrivance is this? | Ki tapos tina kawam, ṣāḥib, tāso tsala dā da rag·wahalo pa kār bāndi dombra dzān rabṛawa-ī? Tsa fā-ida da pa kkhke? Dā pa dagho stano bāndi tsa dawā pori kiṛi da? Dā kho stan na da, joṛ, kkhīkkha da, aw tsa da obo ghundi shai pa nal kkhke nkkhatai dai. Dā tsa chal dai? |
| Give it to me, you will be breaking it. | Mā la rākā, tah ba e mātawe. |
| Now, if you will keep quiet a little, I will show you the advantages of this art, for in such an uproar nobody will hear a word. | Os, ki tāso la-agkūṭī ghalī kega-ī zah ba da de ḥikmat fā-ide tāso lara kkhkārah·kawam, wale chi pa dāhase zwag·zwūg kkhke da chā ghwag ba khabar na ākhlī. |
| Be silent, men! Listen, and hear the gentleman's words. | Chup sha-ī, maṛo! Ghwag kkhkegda-ī, aw da ṣāḥib khabare wāwra-ī. |
| Formerly there used to be a great deal of this small-pox disease in my country. Sometimes it was spread over one district, sometimes over another, and occasionally throughout the whole country. It is a dreadful plague. If it once gets into a village, there is then no escape from it. It invades house by house, and prostrates both the suckling and the weanling, the young and the old. It leaves no one. Either in youth or old age it attacks and breaks upon them. It is, indeed, a fearful calamity. Multitudes have perished by it. | Pakhwā dzamā pa waṭan kkhke dā da nanako randz ba ḍer kedah. Kala ba pa yawe tape, kala ba pa bule, aw kala nā kala ba pa ṭol mulk kkhke khwarai shah. Ḍera bada wabā da. Ki e yo dzal pa kilī kkhke gaḍa sha biyā tina khalāṣī nishta. Kor pa kor kkhke nanwūzī aw hum tankai hum zāṛai, hum dzwān hum zoṛ e parzawī. Hets tsok e na pregdī. Yā pa dzwānī yā pa zoṛwālī pre wu nkkhlī pre wu kheǰī. Yara, bashpaṛa balā da. 'Ālam pre qatl shawī dī. |
| He speaks truly. Your speech is quite true, sir; we know the fact. | Rikkhtiyā wāyī. Stā khabara rikkhtīni da, ṣāḥib, mūng ta ḥāl m'alūm dai. |
| There is no doubt about it. Now I will return to my own story. Well, you will remember I said that multi- | Hets pa kkhke shakk nishta. Os zah biyā khpule qiṣṣe ta rā wāwṛam. Joṛ, mā, da stāso ba yād wī, wuwai chi |

tudes had met an early death through the small pox disease, but, in truth, this is only half the fact.

Behold him! What does he say? He brings a man to his death, and still says that the work is yet incomplete I seek repentance of my God

Have patience, my lad! Allow me to finish my sentence I say that those persons who do not meet their end by the small pox disease, are not left free of its marks Some become stone blind by it, of others, only one eye is destroyed, and in the faces of many others are left the pockpits In fact, beauty and fairness are spoiled by pits and scars If you do not credit my statements, look to yourselves How many persons may there be in this assembly? Altogether there are eighteen persons present Well, now examine them, and make an account Look at that The mind credits it not, but I have proved it before your eyes (faces) Amongst them, two persons are blind of one eye, in the eyes of six persons there are scars, and there are pock pits on the faces of fourteen persons? Is this a small amount of damage?

Really, sir, you are a very wise man Bravo! for your intelligence

Have a little patience, I am going to tell you something more In what manner, think you, did this art of vaccination, that we practise, originate? Shall I tell you the particulars? Well, pay attention Formerly, there lived in my country a very clever physician named Jenner He

makhlūq da nanako pa bimārtiyā bāndi dzwānimarg shawī di, magar dā, pa rikkhtiyī, nimgari khabara da

Gora i warta! De tsa wāyi? Sarai khpul marg ta rasawī, aw hum wāyi chi kha bara lā nimgari pati da Dzamā da khudāe toba da

Wār wu kā, halaka! Pregda chi khpule khabare sar ta rasawam Wāyam, chi kūm kasān chi e da nanako randz khpul ajal ta na rasawī, haghah khāli da nakkhe da da na pāti kegi Dzane pre tap rāndah shī, da dzano ta ash yawa starga wrāna shī, aw da noro dero pa makh kkhke doghalūna da nanako pātī kegī Ganre kkhāyast wālai aw paimakh tob pa ta apo aw pa gulūno habatah shī Ki dzamā pa khabaro bāndi bāwar di na kegī, khpulo dzānūno ta gora i Pa de majlis kkhke ba tso kasa wi? Toltāl atahlas tana hāzir di Kkhah, os wu e latawa i, hisāb kawa i Dā wu gora i 'Aql e na mani, magar mā e stāso pa makhā makh zbād krah Pa mandz kkhke, dwah tana pa yawe starge rāndah di, da shpago tano pa stargo kkhke gulūna di, aw da tswārlaso tano pa makh kkhke da ta apo doghalūna di Dā tsa la ag nūqsan dai?

Yara, sahib, der 'aqlman sarai ye Shāhbash sta pa hokkhyār tiyā bandi

La agkutī sabr kawa i, tsa bule khabare darta kawam Dā da rag wahalo hikmat chi mūng chalawū, pa tsa shān sara pohega i chi e jāri shah? Hāl wāyam tāso ta? Kkhah, ghwag kkhkegda i Pakhwā, dzamā pa watan kkhke yo der hokkhyār tabīb, jenar nūmāndai, osedah Der e da nanako randz wu lidah, nor e

saw a great deal of the small-pox pest, and further, he learnt this, that the "aura" of this disease, for the most part, had no effect upon the milkmaids. Much astonished, he applied himself to enquiry and search. At length, he examined the hands of the milkmaids, and found two or three pimples on them. Next he examined the cows' udders, and pimples were apparent on them also. He considered a great deal, and concluded in his mind, that if one were inoculated with the matter of the cow's pimple, he also would remain protected from this disease. He vaccinated a few with it. On each person a single vesicle rose. And subsequently it became known that these persons, like the milkmaids, were free from the small-pox, for it had no effect upon them. Next, taking the crust from the arm of one, he vaccinated with it on the arm of another, and with him the same phenomenon occurred. At length, the advantages of this new system became known amongst the people, and now everybody adopts it. This is the account, I have told it to you very briefly.

dā m'alūm kaṛ, chi akṣar pa ghobano bāndi, "bād" da da maraẓ hets pāzah na kawī. Hakk hariyān pa tapos aw pa laṭawul wu laged. Ākhir, lāsūna da ghobano wu e katal, nanaka-ī dwe dre pre bāndi biyā e mūndali. Biyā e ghulāndze da ghwāwo wu katali, aw nanaka-ī pre hum kkhkāre shwali. Fikr e ḍer kāwah, aw pa zṛah dā khiyāl wu e tāṛah, chi ki da chā rag da ghwāwo da nanako pa māde wahalai wai, haghah hum la de randz na ba panāh osedalai wai. Da tso tano rag pre wu e wahal. Pa har yo bāndi yawa yawa tanṛāka wu khatala. Nor wrusto ma'lūm shah, chi laka ghobane dwī hum la ganṛo nanako na khalāṣ dī, wale chi pre bāndi hets aṣar e na kāndi. Biyā e da yo da lāsa khīg ākhistai ba pre da bul pa lāsa rag wahal, haghah sara hum daghah yo shān chal wu shah. Nor ākhir, fā-ide da daghah nawī ḥikmat pa ulas mashhūre shwe, aw os har tsok pre 'amal kāndi. Dagha qiṣṣa da, ḍera lanḍa me darta wayali da.

But this seems a very simple affair. What fools we are. We understand nothing. Our monks and friars inoculate after a different fashion. They dig a hole, with pins, in the skin of the wrist, then they powder a small-pox crust, and rub it into the wound. After the eighth or tenth day ten or a dozen other pimples

Dā kho ḍer āsān kār kkhkārī. Mūng tsa nādānān yū. Hets na pohegū. Dzamūnga pīrān aw miyāgān rag pa bul shān wahī. Dwī da maṛwand pa tsarmani kkhke yo ghār pa stano kanī, biyā da nanako postakī oṛah kāndi, aw pre bāndi magī. Pas yā pa atame yā pa lasame wradzi chār chāpera tina las yā dwah-las dāne nore wukheǰī, aw warsara

crop up round about it, and there is also more or less fever Sometimes more and sometimes fewer pimples rise, and, occasionally, it has even happened, that confluent small pox has broken out over the whole body *Another point is this, as soon as one* child is inoculated, soon afterwards the small pox becomes rife in the village and spreads to others Babes and infants never escape it If it be one's fortune, he recovers, but most *of them die Occasionally it attacks* old people These don't recover Truly, it is a great pestilence

la ag ziyāt taba hum wī Kala ziyāt, kala la ag dāne khejī, aw kala nā kala dā hase hum shawai dai chi ganre nanaka ī pa drust sūrat bāndi rākhatali dī Bula lhabara dā da, har wakht chi da yo halak rag wahalai shah, nor zir pre pase *nanaka ī pa kilī kkhke gade shī*, aw pa noro bāndi lagī. Māshūmān aw hala kān tina hets chare na khalāsegī Ki da chā nāsib wī haghah raghegī, magar aksar pre mrī - kala kala pa zaro bāndi hum lagī Dwī na joregī Yara, bada *balā da*

Our plan, you will perceive, is free from these faults, there is no fear in it If we vaccinate in one spot, that single vesicle rises, if we vaccinate in two places, those two vesicles rise, and, without vaccination, it never spreads from one to another The great advantage of our system is this, that whilst it prevents the small pox, it injures nobody The great fault of your plan is, that it of itself disseminates confluent small pox, and is injurious to everybody who may come under the influence of the "aura' of the disease

Dzamūnga hikmat, tah ba pohegī, la dagho 'aibūno na khālī dai, hets pa kkhke yera nishta da Ki pa yo dzāe kkhke rag wahū, hagha yawa tanrāka khejī, ki pa dwo dzāyo wahū, haghe dwe tanrāke khejī, aw be da wahalu da rag, la yo na pa bul bāndi hets chare na e lagī Loya fā ida da dzamūnga da hikmat dā da, chi pa man a kawulu da ganro nanako bul chā ta ziyān na rasawī Loe 'aib da stāso da hikmat dā dai, chi pakhpula ganre nanaka ī e khwara ī kawī, aw ziyān har chā ta rasawī chi lāndi da asar " da bad' da da randz rishī.

Here he is, Malik Rustam has come How many little ones have you brought?

Daghah dai, malik rustam rāghai Tso tana wrūkī di rāwustī dī?

These are the three I could not catch any others, they have all hidden themselves All the mothers are crying, and say they will not have their children vaccinated by the European They have all run into their huts with their babes and young ones, and closed the doors

Daghah dre dī Nor me nīwulī na shwal, tol put shawī dī Mainde tole pa jarā lagiyā dī, aw wāyī chi mūng da māshūmāno khpulo rag pa farangī na wahū Tole, sara da tanko aw wrūkio khpul khpul kor kkhke nanawatali dī, aw warūna e pore tarali dī

Oh, wretches! May God destroy you! They are a brutal people, sir. What can I say to you?

Ai kambakhtāno! Khudāe di mīrāt kāndi! Ḍanga-ar khalq dī, ṣāḥib. Tsa darta wāyam?

No, no, khan! Be not angry. It will be all right. At present the mothers are frightened. I will leave this man of mine with you here. He is clever at vaccinating. Besides, he is a trustworthy person, and also a monk. He will go from house to house and vaccinate. I entrust him, then, to your care.

Na, na, khāna! Khapah kega ma. Khair ba shī. Dā sā'at ba mainde yeredali wī. Dā dzamā saṛai ba dale stā khatsa pregdam. Pa rag wahalu hokkhyār dai, bul, i'tibārī saṛai aw pīr hum dai. Kor pa kor ba e girzī aw rag wahī. Nor e pa tā me spāralai dai.

I will now go. Call to somebody to bring my horse. Here he is, standing behind you.

Bāre dzam. Chā ta ghag wu kā, chi dzamā ās di rāwulī. Hāyah, pa shā di wulāṛ dai.

Will you not drink some sherbet, sir? It is ready.

Tsa sharbat na tskkhe, ṣāḥib? Tayār dai.

I have had plenty, khan, and can take no more. I will mount. Let go the reins. That will do. You are in the protection of God, khan. Farewell.

Ḍer me tskkhalai dai, khān, nor na sham tskkhalai. Swaregam. Mlūne pregda. Bas. Da khudāe pa amān ye khān. Salām.

Farewell, sir. God be with you, and good betide you.

Salām, ṣāḥib. Khudāe dar sara mal sha, darsha nekī.

## 137. A TRAVELLER AND PEASANT.

Stop, my man, where are you running to? Come this way a little while, I wish to speak to you.

Wudrega, halaka, cherta drūme? La-agkūṭī rāhista sha, khabare kawam darsara.

What is it? I cannot stay. I am going to plough, and my oxen have gone on ahead unguarded. I fear lest they should trespass on some strange field, and the watchman take a fine from me.

Tsa dai? Pātai kedai na sham. Īwe la dzam, aw ghwāyah (*or* ghwāyān) mi khūshī pa wrānde talī dī. Weregam chi dwī chare pa pradī paṭī kkhke ga-aḍ na shī, aw kakkhai rā na nāgha wā na khlī.

Well, if there is a loss before you, go, run, and guard your own property. I can obtain my wish from somebody else. Another man is coming this

Kkhah, ki di pa makh kkhke tāwān wī, lārsha, wuzghla, khpul māl sambāl kā. Zah la bul chā na khpul maṭlab pūrah kawam. Bul saṛai rā di khwā ta rādzī,

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| way, here he is, he is come Now you go, run! | daghah dai, rāghai Os tah dza, maude waha |
| Be not fatigued I ask a question of you | Starai ma sha Pukkhtana tina kawam |
| Peace be upon you Be not poor It is well | Salām alaikum Makhwārega Khair dai |
| And upon you That hill is my object, by which road can I get to it? How far may it be? Can I ride there? | Wa alaikum Niyat mi da haghah ghra dai, pa l ūme lāri ba wardzam? Tsom bra ba liri wi? Spor ba halta talai sham? |
| This is the road, it is a good mule track It goes straight to the foot of the hill, then turns to the left, and winds up to the top It is a long road, and fully a day's journey If you start at once you will scarcely reach its summit by the evening Why are you going to the hill? | Lār dagha da, kkhāyasta da bārgir lār da Sama da ghra wekh ta tili da, biyā e kinr lās ta girzedali da, aw pa kālkūcho sar ta khatali da Liri lār da, purah da wradzi mazal dai Ki os pre rawān she hila ba mākkhām pore sar ta wu rasege Tsala ghra ta dze? |
| I go for the sake of a ramble, I shall hunt after plants, examine stones, and inspect the rocks, and when I reach the summit, will take a view of the plain from some elevated spot | Sail dapāra dzam, būti pase ba girzam, kānri ba latawam, da gato tigo tamāshā ba kawam, nor sar ta chi wu khatalam la kūm ūchat hask dzāe na ba da same nandāra kawam |
| What plants will you go after? The alchemy plant does not exist in these hills, hitherto nobody has met with it Besides, you cannot go up the hill | Pa kūmo būto pase ba girze? Da kimiyā būtai pa deo ghrūno kkhl e nishta, chā e tar osa pore mūndalai na dai. Noi, tah ba ghra ta khatai na she |
| Why can't I go up? Who will prevent me? | Wale na sham khatai? Tsok ba mi man'a kāndi? |
| There are many obstructors Are you not aware that there is a feud between the Gaduns and Khodokhels Both are seated on the boundary line, and engaged in making reprisals one against the other | Mana l awūnki der di Khabar na ye, chi da gadano aw da khodokhelo tar mandza patna da Dwārah pa brīd nāst di, aw lagiyā yo tar bula bota bramta kāndi |
| I have now heard this intelligence from your mouth, I was not aware of it before How many days' news is it? How did the feud arise? On what | Os stā da khule mi dā khabara āwredali da, pakhwā tre khabar na wum Da tso wradzo khabara da? Patna pa tsa shān sara porta shiwi da? Dwi pa tsa |

are they involved? On what matter have they become estranged?

A woman is at the root of the mischief. Amongst the tribe the rumour is current to the effect that a certain Gaḍūn, being in love with some Khodokhel's wife, eloped with her. But the Khodokhels, not accepting the substitute, have girded their loins for strife.

How long will these matters endure? Why don't they settle the business by councils? Cannot an umpire or mediator be found?

God knows. At first a settlement was practicable, but now the case has grown serious, it will not be easily settled, because blood has been shed on both sides, and there has moreover been death on one side. Had the case been otherwise there were some hope, greater or less, of a settlement, but now it appears that there is still greater mischief ahead.

How many deaths have occurred, and on whose side?

Really, I have not been informed by any one of the exact state of the case, but I have heard that two Gaḍūns have been killed by the Khodokhels, and six others wounded.

Has there been no loss of the Khodokhels?

Yes, their blood has also flowed. They say that the Gaḍūns shot three Khodokhels with guns. Nobody has made mention of any death, though one of them was hit hard and carried away by head and heels. Some people say that a Khodokhel woman was also wounded. She was

nkkhatī dī? Pa kūme khabare bāndi wrān shawī dī?

Wekh da pasāt kkhadza da. Pa ulas kkhke khabara dāhase gaḍa da, chi kūm gaḍūn da chā khodokhel pa kkhadze bāndi mayan shawai, matīja e bīwuli wa. Nor khodokhelo swara qabūla na kṛali, mlā pa patno taṛalī dī.

Dā mu'amale tar kūma pore ba pā-egī? Muqaddama pa jirgo wale na khalāṣawī? Mandzgarai yā gwākkh-grandai tar mandza na paidā kegī?

Khudāe zdah dai. Wṛūnbe ba rogha joṛa kedala, magar os muqaddama grāna da, pa āsāntiyā sara ba faiṣala na shī, dzaka chī da dwāṛo lorīo wīne toye shiwi da, aw bul da yo palaw marg hum shawai dai. Ki ḥāl pa bul shān wai, biyā da pakhulā-tob tsa la-ag ziyāt umed ba paidā kedah, magar os ma'lūmegī chi pa makh kkhke lā ziyāta wrānī shta.

Tso margūna shawī dī, aw da chā da ṭarfa?

Yara, pa jukht ḥāl bāndi chā khabar na kṛalam, lekin āwredalai mi dai chi dwah tana gaḍānah khodokhelo wajalī dī, aw shpag tana nor e jobal kaṛī dī.

Da khodokhelo tsa tāwān na dai shawai?

Ho, da hagho wīne hum bahedali da. Wāyī, chi gaḍano dre tana khodokhel pa ṭopako wīshtalī dī. Da tsa marg chā bayān na dai karai, magar yo pa kkhke sakht lagedalai zam zambolai e bīwulai wuh. Dzani 'ālam wāyī, chi yawa khodokhela hum jobala shwa. Oba e yowṛala tsakkhtan lara, chi pa lāri teredala chā

carrying water to her husdand, and as she passed along the road some Gadūn took a shot at her Some say that the bullet struck the jar and broke it, others say no, it passed over and missed, but the woman, terrified, stumbled against a stone in her flurry and fell But God knows as to the truth or falsehood

gadūn pre bāndi guzār wu kar Dzani tsok wāyi chi mardaka pa mangi wu lagedala māt e kar, dzani nor wāyi chi na tre ter watala, khatā shwa, magar kkhadza yeredali pa wār khatā i kkhke tindak e pa gate wu khwarah aw pre watala Nor khudāe khabar pa rikkh tiyā aw pa darogh

Well, *it appears to me that they are* regularly involved in war with each other Up to the present time how many fights have there been?

Jor, rāta kkhkārī chi dwī kkhāyastah pa jang lagedalī sara nkkhatī di Tar osa pore ba tso jangūna shawī wī?

I don't know the number, in fact, there is no reckoning They are continually fighting night and day There was a hard fight in the robbers glen the day before yesterday. The Gadūns, with banners flying and drums beating seized a place on the gap The Khodokhels in the glen below, having built a breastwork in the side of the cliff waved their standards at them, and sounded their clarions Then both commenced a yelling and shouting at each other At length the Khodokhels, with drawn swords and singing of songs, issued *from their breastwork and made an* attack upon the gap The Gadūns fired their matchlocks at them, and gave them several volleys The Khodokhels were unable to mount the gap, they made a great effort, but their endeavour did not succeed Finally, they retreated, and turned back to the shelter of their breastwork

Pa shumār khabar na yam, hado hisāb e nishta Shpa aw wradz lagiyā jang kawī Warama wradz pa ghlo dare kkhke yo sakkht jang shawai dai Gadūno nakkhe yastali, aw damāme wahali, dzāe pa kandaw bāndi wu niwah Khodokhelo kkhkata pa dare da kamar pa ja i sangar wahalai, toghūna warta tsandal, aw sarnāyah warta ghagawul Noi dwārah yo tar bula pa nāro pa chigho wu lagedal Ākhir khodokhelo tūre yastali, aw sandare wayali la sangara rā e wuwatal, aw pa kandaw bāndi halla wu e krala Gadano pre bāndi topakūna khalāsawul, tso tso barūna e pre chalawul Khodokhel pa kandaw bāndi na shū khatal, zor e der kāwah, wale was e wu na chaled Dwī ākhir rā pastanah shwal, aw pa wrusto da khpul sangar panāh ta wu e jār watal

Then the Gadūns won the victory? For the retiring of the Khodokhels is a sign of their defeat

Biyā barai gadano biyāmūnd? Wale chi biyarta kedana da khodokhelo rakkha da lar wālī da

No, the Gaḍūns did not win the victory, they did not defeat the Khodokhels, for the latter, having prepared and arranged everything in the darkness of night, carried a night assault against them. They made a surprise, beat the Gaḍūns, and, dispersing them, seized their position. In the morning succour arrived for the Gaḍūns, and they then set out for the gap. The Khodokhels could not withstand them, and descended to their own breastwork.

Na, gaḍano barai biyā na mūnd, da khodokhelo larai wu e na kā, wale chi dwī-o, da shpe, pa tyāro kkhke, har tsa sambāl sātalai, pre bāndi sho-khūn yowūṛ. Chapāo e wukā, gaḍānah e māt kṛal, tār pa tār e khwarī kṛal, aw dzāe da dwīo wā e khist. Ṣahār da gaḍano happa rā wurasedala, aw dwī biyā kanḍaw ta rā rawān shwal. Khodokhel warta ṭīng na shwal, khpul sangar ta rā kūz shwal.

Why did not they stand firm against them? They gained no advantage by the night attack, they troubled themselves fruitlessly about it.

Wale warta ṭing na shwal? Hets da sho-khūn fā-ida wu e na gaṭala. 'Abaṣa dzān pre bāndi rabṛawulī dī.

The forces of the Gaḍūns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaḍūns were lying wounded in the Gaḍūns position at the time that the Khodokhels took it from them. The Khodokhels cut them to pieces with knives and swords. Verily, the Afghans fight fiercely.

Da gaḍano lakkhkar ḍer wu shah, magar da khodokhelo komak lā na wu rasedalai, dzaka dwī khpul morche ta jārwatalī dī. Nor, da gaḍano pa dzāe kkhke, haghah wakht chi khodokhelo tina wā e khist, dwah tana gaḍānah ĵoba-al prātah wū. Khodokhelo dwī pa chāṛo pa tūro ṭoṭe ṭoṭe kawul. Yara, pukkhtānah bad jang kawī.

Engaged in conversation we have walked a considerable distance. What village is that? I am hungry and thirsty. Is there any one in this village who will invite me?

Pa khabaro lagiyā mūnga ḍera lār wahali da. Dā kūm kilai dai? Wagai tagai yam. Tsok shta pa de kilī kkhke chi ba mā ta sat kāndi.

Come, an acquaintance of mine resides in this village; he will feed us.

Rādza, dzamā pa de kilī kkhke yo peĵandgalai osī; haghah ba dzamūnga ḍoḍa-ī wu kṛī.

Can one go about on that side of the village?

Da kilī haghe khwā ta tsok girzedai shī?

No, no one can move about on that side; robberies occur on the road, and robbers tramp the highways.

Ya, ākhwā ta hets tsok na shī girzedai; pa lāri shūke kegī aw ghlāh lār wahī.

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| Welcome, welcome! Come, sit down The food is ready, what will you eat? There is plenty of buttermilk, batter cakes with sugar are ready | Har kala har kala Rādza kkhkena Doo tayāra da, tsa ba khwure? Sho dere dī, prāte sara da gūre tayāre |
| God pardon thee God enlarge thee | Khudāe di wu bakkha Khudāe di loe |
| Enough I am satiated More is distasteful to me Thanks, praise be to God! Oh Lord unto thee be the praise | Bas Mor sham Nor me sekan k Shukr, alhamdu lillah Rabba sanā lara |
| Take away the water, throw it away | Oba liri kā, toya e ka |
| Have you a pipe? | Chilam lare? |
| We must go, there is a long journey before us | Dzū (or mūnga ta tlal dai), pa m kkhke loe pand dai |
| Well, you are master of your own will God be with you | Kkhah da khpul wak khawind ye K dāe dar sara mal sha |
| Accepted be thy prayer Peace be unto you And unto your peace | Du ā di shī qabula Salām alaikum alaikum salam |



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| What is the state to day? Are all the sick well? Has any new patient come? | Tsa hāl dai nan? Randzurān tol jor Tsok nawai marīz rāghlai dai? |
| All is well, sir Eight new patients have come, amongst them is one woman | Khair khairiyat dai sāhib Atah ta nawī rāghlalī dī, pa kkhke yawa kk dza da |
| Seat them all in the porch We will first make enquiry of the in door people, and will inspect them afterwards together with the out-door patients Take the pen and inkstand with you, and the prescription book also | Tol warah pa mandaw kkhke kkhkena Wrunbi ba da danana walo tapos kaw biyā wrusto ba da dwio nandara ka sara da bahir wālo Qalam mashwānr dzān sara wākhla, aw da nūskho kit hum |
| How are you, 'Umar? Is your wound well? Remove the plaister from it that I may look at it It appears to me that there is some dead bone inside it Bring the instrument tray this way What has become of that long probe? Here it is Don't be afraid | Tsa rang ye, umara? Parhār di joṛ da Paha tina liri kā chi tamasha e kawa Rāta kkhkārī chi danana pa kkhke t mraw hadukai dai Da kālo shkar rāhista ka Hagha ugda stan tsa sh Hāya da Werega ma, umara I stan pa parhār kkhke nana bāsam, a |

'Umar. I am going to introduce this probe into the wound, and move it about a little to examine the bone. I will not hurt you much. There, it is done. There is some dead bone in it. Give me the forceps. See, this piece has come out. There is yet another bit. It is caught in the flesh, and I cannot extract it without cutting. Well, if it is your wish, we will leave it for the present. But mark this well; the bone will not by itself be free for many days. I will take it out in a moment, and you will not even feel the pain. I told you so. Wash the blood from it, and cover the wound.

pa kkhke ba la-ag-kūṭī khwadzawam chi haḍūkai lṭawam. Ḍer ba di na khūgawam. Bas, wu shah. Tsa mrāw haḍūkai shta pa kkhke. Nūrsī lā la rāka. Gora, dā yawa ṭoṭa rā wu waiala. Lā bela ṭoṭa shta. Hagha pa gwakkhe nkkhatī da, be da tsīralu na e sham wu kkhkalai. Kkhah. Ki stā khwakkh wī, ba e dā sā'at pregdū. Lekin dā kkhah pohega; haḍūkai ba pakhpula tar ḍero wradzo pore bel na shī. Zah e ba pa ṭakī wu bāsam, aw pa dard hīndi ba poh hum na she. Mā e daria wu wai. Wine tina windza, aw parhār puṭ ka.

And what do you say, reverend sir? Have you observed any benefit from yesterday's medicine? Give me the hand. Your pulse is good; it is a little weak. And what is the state of the cough? Do you cough in the same manner as before? As yet I have noticed no benefit in myself. My cough is in the former state. My phlegm does not cut, it is hardened. When I take a breath, cracklings arise in my chest. I cannot remain lying down by reason of my breathing becoming oppressed. Write a prescription for the priest. That is one dose. Give it him three times a-day that he may take it, and point out to him the diet and regimen.

Aw tah tsa wāye, mullā ṣāhib? Da haghe parūna-ī dawā lāndi stā tsa kkhegara m'alūma shwa? Lās rāka. Nabz di jor dai; yo la-ag shān ta kamquwat dai. Aw da tūkhī tsa hāl dai? Laka pakhwā pa haghah shān tūkhege? Tar osa pore hets da kkhegare pa dzān poh na sham. Tūkhai mi pa haghah pakhwānī hāl dai. Balgham mi na ghwutsegī, khiyam shah. Chi sāh akhlam, pa sīne mi shrangahār kheji. Mlāst na sham osedalai, da de la kabla chi sāh mi dūbegī. Mullā dapāra nuskha wulīka (*or* wu kkhka). Dā yo khwurāk dai. Dre guzāra da wradzi wala warka, chi wu e di khwurī, aw pāl parhez waria wukkhāya.

How is he with the eye? Undo the bandage. Open the eye very gently. Look at me. Do you see me? How many fingers do I hold up to you?

Dā da starge khāwind tsa rang dai? Paṭa-ī prānadza. Starga ḍer pa ro ro wughwarawa. Māta gora. Wine me? Tso gūte mi daria nīwulī dī? Biyā

Say again How many are there? He has indeed got his sight Close the eye Tie it up again Now see that you don't move, and don t even think of rising or talking Remain lying straight on the back, like a corpse, for three days more Shall I get my sight, sir? There is some hope, for there has been a slight improvement from the first state.

wāya Tso dī? Da dah nazar kho wu shah Starga puta ka Biyā e wu tara Aw gore chi wu na khwadze, aw da pātsedu ya da khabare kawulu khi yal hum ma lara Da murī pa shān, tar dreo wradzo pore stunī stagh prot osa Nazar ba mi wu shi, sāhib? Tsa umed shta, wale chi la wrunbanī hāl na tsa la aga la aga fā ida shiwi da

How goes it with you, Tūrān Shah? Has the purge of yesterday taken effect? Well I have been to the closet six times I have had three good watery stools, and three in different motions I am somewhat better to day, and have derived some ease But that pain in my joints does not go I have swallowed a deal of your physic, but have not got well upon it. It may not be my fate, hence What more can I say to you? You have a little patience This rheumatism is a very troublesome disease, and is not quickly got rid of I will give you a liniment to day, dip your fingers into it, and then rub the hand over the joints In the evening, when you lie down to sleep, I will give you another medicine Swallow it with a gulp of water, at bed time, and draw a quilt over yourself so as to perspire

Tā sara tsa ranga teregī, tūran shāh? Haghah parūnai jar pāzah karai dai? Kkhāyastah Shpag guzara chār chobe ta talai yam Dre kkhah da jullāb dastuna mi shawī di aw dre hera be khwanda nast yam Nan tsa la ag shan jor yam, tsa asantiyā mi shiwi da Wale da da banduno dard mi wrukegī na Stā dawa ma dera tskkhali da, magar pre jor shawai na yam Nasib ba mi na wī, dzaka Nor tsa wayam darta? Tah la ag kūtī sabr wuka Da da bad bīmartiya chi da, dera sakhta nājortiya da, aw pa zir na liri kegī Nan ba dala yo tel dar kawam, tah lhpule gūte pa kkhke wu waha, aw biya las pa bandūno bandi wu maga Makkham, chi khob ta tsamle, ba bula dawa dar kam Mākhustan, pa gut da obo sara ter e ka, aw brastan pa dzan rā waghawa chi khwale she

And what is your state, old man? Has the purging ceased? Have the gripes been stopped? Oh sir! I am dead I have been sitting at stool the whole night Blood and mucus pass from me mixed up together I am burst with gripes, my bowels are lacerated

Aw stā tsa hāl dai, spin giriya? Dastuna di wudredalī dī? Kānge di band shiwī di? Ai sāhiba! mūr sham Kara i shpa pa nāsto nast yam Wīne aw ra ame gade wade ra na prewuzī Pa kāngo wu chāwdalam, larmānah mi ghwuts shwal

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| I am fallen from my guard, and have no more strength. My patience and endurance are both exhausted. For the sake of God pay attention to me. Really, I am dying; I cannot last. Don't give way, my good man. You will recover, please God. We will attend to you carefully, and for the rest our reliance is on God. Cheer up. Brace up. | La brama prewatalam, nor mi ṭāqat na kegī. Ṣabr zgham mi dwāṛah khalāṣ dī. Da khudāe da pāra dzamā ghaur wukā. Zah kho, rikkhtiyā, mṛam; pātai kedai na sham. Wār khaṭā kega ma kākā. Joṛ ba she, ki khudāe kṛī. Mūng ba stā kkhah khidmat kawū, nor bāqī tawakkul mū pa khudāe dai. Dzān ṭing ka. Takṛah shah. |
| How are you, Sanobar? Does your heart palpitate in the same way? Your complexion is very yellow (or sallow). | Tsa rang ye, sanobara? Zṛah di pa haghah shān pṛakegī? Rang di kho ḍer ziyaṛ dai. |
| I have observed no change. When I rise from a place, darkness comes over my eyes, and my head swims. I cannot go at all quickly, and when at any time I mount an ascent my heart flutters, I become nervous. My appetite is locked, I have no desire for food. If I eat a single mouthful, my belly at once swells, it does not digest. Moreover my face and feet are swollen. | Hets pa farq poh na sham. Chi la dzāya pātsam, tyārah pa stargo rādzī, aw sar mi girzī. Hets pa gaṛandī na sham talai, aw chi chare pa lwaṛa khejam zṛah mi dṛadzegī, wār khaṭā kegam. Ishtihā mi banda da, ḍoḍa-ī khwā ta mi na kegī. Ki yawa nwaṛa-ī wu khwuṛam, geḍa me pa haghah sā'at paṛsegī, haẓmegī na. Nor makh pkkhe mi paṛsedalī dī. |
| And do you say nothing of the spleen? Is it in the same state, large and heavy? | Aw da torī tsa khabar na kawe? Haghah shān dai, loe aw drūnd? |
| No, my spleen is somewhat better than the previous state. Some change has come in its weight and size; it is become somewhat lighter. | Na, torai mi la haghah pakhwānī ḥāl na tsa joṛ shān ta dai. Pa dranāwī aw pa ghat-wālī kkhke tsa farq rāghlai dai; tsa qadr spuk shawai dai. |
| We call your disease Anœmia. The salts of iron are very beneficial for it. | Stā maraz ta mū jolaha wāyū. Da dah pa ḥaqq kkhke da ospane jauha-ar ḍer fā-ida-man dī. |
| What man is this? When did he come? | Dā kūm saṛai dai? Kala rāghlai dai? |
| He came yesterday afternoon, and appears, as it were, demented. | Pārūn māzdīgar rāghai, aw saudā-ī ghondi kkhkārī. |
| Who are you, my lad? What is the matter with you? | Tsok ye halaka? Dar sara tsa shawai dai? |

Look you at my pulse and tell me my state I came yesterday, and have taken some medicine, but have felt no benefit

Tah nabz wugora, aw hāl rata waya Pirūn raghlai yam, aw tsa dawā mi khwurali da, lekin hets pa kkhegare poh na sham

We are not diviners that we should recognize a disease simply by looking at one Your disease can only be ascertained when you have explained the symptoms to us, etc

Žbargān na yu chi ta ash pa kātah da sari randz pejanū Hala ba sta maraz pe jandai shī chi tah khpul hāl rāta ba yānawe, etc

Now come, let us inspect the out door ones.

Os radza chi da bāhir wālo nandara kawu

Your head aches, and if you eat food or drink water you vomit? Show the tongue Enough Put it in How are the bowels? His stomach is hard, he is costive Give him a purge I have asthma Do you smoke? Did you ever smoke formerly? You require an emetic Drink plenty of tepid water after it till vomiting come on The phlegm will fall with the ejections, and your chest will be freed

Sar di khūgegī, aw ki doda i khwure yā oba tskkhe jarbase? Jiba wukkhāya Bas Nana e basa? Sahrā ta tsa ranga kkhkene? Geda e klaka da, qabz kkhkenī Jullab warka Sah landi mi kegī Chilam tskkhe? Pakhwa di chare tskkhāwah? Da jaryastalu dawā ghware Pre pase tarame obe dere wu tskkha chi qai darshī Pa chalūno ba di balgham prewūzī, aw sīna ba di azada shī

There is a scar in his right eye It is exactly over the pupil, and is also dense Close the other eye He sees nothing He is stone blind in that one eye You cannot be cured at my hands

Da dah pa kl hī starge kkhke gul dai Jukht pa kasi bāndi dai, aw ghat hum dai Bula starga puta ka Hets na wini Tap rund dai pa daghe yawe starge Stā 'ilāj dzama da lāsa na kegī

Why he also is afflicted in the eyes Both are bleary Here, come close to me Your upper eyelids are inverted The eyelashes are all laid against the eyeball This can be cured It requires cutting and stitching

Jor de hum pa stargo randzur dai Dwāre lechane di Hista, rata nijde sha Portani zegme di danana khwā ta ari wuli dī Bānre tole pa starghalī bāndi lagedalī dī Da dah 'ilaj ba wushī. Prekawul aw gandal ghwārī

My water scalds and dribbles from me drop by drop These are symptoms of stone Lie down on that cot, get straight on the back Don t fear, I

Baul mi swadzi, aw tsātske tsatske rana prewuzī Dwi kho da gita i 'alāme dī Pa haghah kat bandi wu gazega, sīūnī stagh sha Werega ma, der ba di na

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| won't hurt you much. Yes, there is a stone. Do you hear? It sounds when I hit it with the sound. There is no fear. I will make you insensible with medicine, and you shall know nothing about it. | khūgawam. Ho, gīṭa-ī shta. Āwre? Chi sīkh pre waham, ghagegī. Hets yera nishta. Pa dawā ba di be-hokkh kawam, aw pre khabar ba hum na she. |
| I am weak and decrepid, and my sight also is very defective. Well, I will tell you more. You are deaf and white bearded also. Open the mouth. See, he is even toothless. These are all signs of old age. You are not ill, my good man; you are quite well. Don't suppose that you will again be a young man. Thank God you have lived so long, and repent of your past sins. | Kam quwat aw ṭap yam, naẓar mi hum ḍer kam dai. Kkhah, zah darta nor wāyam. Kūnr āw spīn-gīrai hum ye. Khula di wīta ka. Gora, kanḍās hum dai. Dwī wāṛe nakkhe da zoṛ-wālī dī. Randzūr na ye kākā; jik joṛ ye. Dā ma pohega chi biyā dubāra ba dzwān she. Khudāe ta shukr wu bāsa chi tar daghah 'umr pore pā-edalai ye, aw da ter shawī gunāhūno toba wubāsa. |

## 139. SPORTING DIALOGUE.

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| Oh Mārifat Shah, Come here. Be quick. | Ai m'arifat shāh, dalta rāsha, zir sha. |
| Coming, sir. Here I am. | Dardzam, ṣāḥib, darāghlam. |
| Not to-morrow, but the day after, early in the morning, we shall go out for sport. We are three gentlemen; now you see to the sporting apparatus, and have everything prepared at the appointed time. | Sabā na, bul sabā, sahār wakhtī ba kkhkār la dzū. Dre tana ṣāḥibān yū; os tah da kkhkār kālo ta wu gora, aw har tsa sara pa neṭe pore taiyār sambāl sāta. |
| Very good, sir. In which direction will you go? After what game, and for how many days shall you go? | Ḍera kkha da, ṣāḥib. Kūme khwā ta ba lāṛsha-ī? Kūm kkhkār pase, aw da tso wradzo dapāra ba dza-ī? |
| We will first go to Paja hill after wild goat, and then when we have come down the hill we will shoot bartavelle, grey partridge, or quail, and will return home either on the sixth or seventh day. Take both my guns with you, and put four cans of powder, and twenty or twenty-five | Wṛunbe ba da paje ghar ta dzū ghartso pase, aw biyā chi la ghra na rā kūz shwalū da zarko, da tanzaro, yā da mṛazo kkhkār ba kawū, nor yā pa shpagame yā pa awwame wradzi ba biyā kor ta rā rawān shū. Dzamā dwāṛah ṭopakūna dzān sara yosa, aw tsalor kūpa-ī da dārū, aw yā shil yā |

bullets for the rifle, and two or three bags of shot for the other guns, into the wallet. And tell the hawkmen that they must come after us.

[illegible] wakht [illegible] [illegible] bagh [illegible] dan [illegible] [illegible] ta [illegible] [illegible] bagh dal [illegible] [illegible] khkhkohkhkogh. Au [illegible] ta [illegible] naya, chi dur di right [illegible] pase.

Very well, sir. Since you go out a sporting for a week I will take the large and small tents with me, and the pointer, and both horses with their gear; and the servants and attendants all collected together I will take also with me. And if so be the order I will take expenses for the road from the treasurer, and conceal it in the mule pannier with the clothes.

Der kkhah dai, sahib. Nor chi tasu ba da haftc pore khkhkar ta wazai rah ba khaima au dera drin sara wyam, au khandi spai, au dwarah aspuna sara da asbab, au nokar chakar hum, tol yo dzāe malgari kari, ba dzān sara biyā-yam. Au ki hukm dalnse wi da lari kharts ba la khizānchi na wākhlam, aw ba o pa yakhedān khkhke pat kawam.

You have said it exactly, do so and start at noon to-morrow. And see, when you arrive at the village pitch the tents somewhere outside on clean bare ground, and be careful that you do no violence, or have no quarrelling or wrangling with the people of the village. Whatever you want of them, such as fowls, butter, fodder, or anything else, see that you take it for cash payment, and be careful not to trespass in the fields or gardens. Further, give my compliments to the chief malik of the village, tell him that I am coming, and shall require sixteen or twenty beaters of him, and let him understand that he must provide good experienced men.

Jukhta khabara di wu kṛala, daghah haso wu ka, au saba ghārmah rawān shai. Au gora, har kala chi kili ta wurasai dere charo pa spino dzāe bandi wu dra wai, aw pahm kawai chi tasu da kili khalq sara tsa zor zyāti, ya tsa jagra ateza wu na kawai. Har tsa chi la dwio na ghwārai, laka chirgan, ghwari, wakkhah, ya nor tsa, gorai chi pa rok wā o khlai, aw khabardār shai chi pa pato ya pa baghāno khkhke wu na ghzai. Aw bal, da kili mashar malik ta dzama salam wachawa, aw waya warta chi dzānkai rātlunai dai, aw ba tsu ya shpāras ya shil hasa khkhkari-yan ghwārī, nor tah o poh kṛah chi khkhah halal sari di pakār dī.

May you not be fatigued, sir. You are well come

Stṛai ma sha, sahib. Pa, khair rāghlai ye.

May you not be poor, oh Malik. Are you well? Where is our tent pitched? Show me the way to it.

Ma khwāregah, malika, dzoṛ yai? Dzama dera kom dzāe wudrawali da? Lār o rata wu khāya.

It is on that side of the village; go on,

Da kili bagho khwa ta daṛ lah dzu, dar

I am with you. This is my hostelry, do the kindness, dismount here. Breakfast is ready, and the cots drawn out are placed outside.

sara yam. Dagha dzamā hujra da, mihrbāngī wukā, dale kūz sha. Ḍoḍa-ī taiyāra da, aw kaṭūna rāyastalī bāhir īkkhī dī.

Your kindness is great, Malik. We go to our own tents. Who is the chief of this village? You are? That is very good news. Have you collected the twenty beaters?

Stā mihrbāngī ḍera da, malika. Dzū khpulo ḍero ta. Da de kilī mashar tsok dai? Tah ye? Dā kho ḍera kkha khabara da. Haghah shil tana kkhkāriyān di rā ṭol kaṛī dī?

Long ago. They are all present, and seated there at the tents with your men.

Larghūne. Ṭol ḥāẓir dī, halta pa ḍero stā saṛīo khatsa nāst dī?

You have done very well. There they are, our tents are in sight. Now you stay behind, Malik, and after a while come to my tent, and we will have consultation together. Then it is agreed that, it being too late to-day, we cannot ascend the hill. We will start to-morrow at cock-crow, and if all is well will pass the night on the hill. This is the best plan. Oh men, do you go and cook your dinners, we will go up the hill in the morning.

Ḍer kkhah di wu kṛah. Haghe dī, dzamūnga dere rā kkhkāre shwe. Os tah pātai sha, malika, aw biyā drang sā'at pas dzamā dere lara rāsha, aw mū ba sara jirga wu kawū. Bāre maṣlaḥat pa dā dai, chi nan nā wakht shawai dai, ghra ta na shū khatalī. Sabā charbāng ba mūng rawānegū, aw chi khair wī ba pa ghra bāndi shpa tera kṛū. Dagha ghwara da. Ai saṛīo, tāsu lāṛsha-ī, aw khpule khpule ḍoḍa-ī pakhe kṛa-ī, saḥār ba ghra ta khejū.

Come by this path. The ascent is difficult on that side; in fact, one cannot ascend by it. The reason of it is this, that the cliff on that side rises straight up to the sky, and there is no path. Even this road is not free from trouble, for there is the fear of snakes in that dense herbage, and in many places, by reason of the dry leaves, the ground is so slippery that many persons have fallen down on it. If one's foot were to slip on the edge of the cliff he is lost, for the ground slopes very suddenly, and then drops in a sheer precipice to a great deep

Pa de lāri rādza. Haghe khwā ta khātah grān dai; haḍo tsok pre na shī khatai. Sabab e dā dai, chi haghe khwā ta kamar negh khatalai dai āsmān ta, aw lār nishta. Dā lār hum khālī da wiswāsa na da, wale chi pa dagho ganro wākkho kkhke yera da mārān wī, aw dzāe pa dzāe da wucho pāṇro la kabla zmaka khwa-enāka dāhase da, chi ḍer saṛī pre khwa-edalī dī. Ki da chā pkkha pre da kamar da ĵa-ī khwā ta wu khwa-edala, haghah wruk shah, wale chi zmaka ḍer zir pa rewand tili da, aw biyā sama pa kkhkata yo loe star gaṛang ta prewati da. Har tsa chi

abyss below Whatever slips on it falls into the abyss, and is broken, and becomes smashed to atoms, in fact, is utterly destroyed, its very dust is not perceived, so far down is the depth

pre wu lwedah, garang ta prewūzı, aw mātegī, dare dare shī, hado, fu fanā shī, da dah dūre hum na m'alumegı dombra lırı pa kkhkata jawar daı

It must indeed be a stiff hill It seems to me the ascent of it will be difficult You go in front, I will keep behind you Go slowly, I cannot mount so fast My breath shortens and my calves have given way Is that the top of the ridge? Well, let us rest a while, and take a little breath

Dā kho ba be shāna zig ghar wī Ra ta kkhkarī chı khātah ba pre gran wī Tah makh kkhke sha, zah ba darpase yam Ro ro dza, dombra pa talwar na sham khataı Sāh mı land land kegī, aw spīne mı wīlī shwe Da da kamar sar daı? Kkhah, mung ba yo sa at pore dada lagawū, aw la ag kutī dama kawu

On which ridges do the wild goat usually wander? Do you see that peak, the one on the summit of which a stone is standing upright? Yes I see it

Ghartsa ah aksar pa kumo kamaro bāndı gırzī? Dā tsuka wıne, hagha chı pa sar e tīga negha wulāra da? Ho, wī nam e

Tell the beaters to go along the brow side and ascend to that peak, and then, forming line, to come down towards us We will lie here in wait, and when the wild goat pass along the road will have our shot at them

Kkhkarıyano ta wuwaya chı dwī pa daghe tselme ja ī dı dzī, aw haghah sar ta dı wu khejī, bıya para taralı pa kkhkata dı rāwāwrī Mung ba dale pasunaı nīwulaı kkhkenu, aw har kala chı ghar tsah pa lārı teregı ba pre guzar wu kawu

Are the wild goat many or few on this hill? At this season there are not many, for the villagers, every day, roam over the hills in search of fuel and fodder, and some few also shoot over them, thus the wild goat, being frightened, depart and dwell in the higher ridges

Ghartsa ah pa daghah ghar bandı der yā kam wī? Pa daghe mude kkhke ba der na wī, wale chı da kılī khalq hara wradz pa ghruno bāndı balanr aw wakkho pase gırzī, aw dzane yo nīm pre bandı kkhkār hum kawī, pas ghar tsa ah tre tarhedalī lwurī, aw pa uchato kamaro bāndı osī

Here he is, look he comes, do you see? This side, here, to the left hand Do you not see his antlers above that red bush? He is a large he goat Wait a little He will come close to

Hayah daı, wugora, rādzī, wīne? De khwā ta, dale, kīnr las ta Kkhkar e na wīne haghah sūr dakī da pasa? Ghat wuz dai, La ag kutī wār wu ka Os ba mūnga ta nıjde shī Pa wulī wu wula

us presently. Aim at the shoulder. He is come, make haste, fire at him. Hit! well done! Give me a knife that I may cut his throat. He has very fine long and twisted horns, and see what a beautiful long beard this is.

Rāghai, zir shah, guzār pre wukā. Wulaged! shābāsh! Chāṛa lāla rāka chi ḥalāl e kawam. Ḍer kkhah ūgd kkhkarūna laṛī, aw gora tsa ranga kkhāyasta ūgda gīra e da.

Look out! another is coming. I saw him just now when he turned this way from that spur. Here, what is that under the white boulder? Gone! he is off! missed!

Pahm ka! bul rādzī. Os mā e wulīdah chi la haghah kamara rā de khwā ta e girzedah. Hista, dā tsa dai lāndi tar haghe spīne gaṭe? Lāṛ! wu e lwukkht! khaṭā sha!

What men are those? They are coming this way in one mass. Sing out and ask them who they are.

Haghah kūm saṛī dī? Ganṛ rā de khwā ta drūmī. Nāre waha, aw pukkhtana ka chi tāsu tsok ya-ī?

It seems to me that they are our own beaters. Having come down the hill they have united together, and are now coming to join us. Without mistake it is them. I recognize them. They are come, see, they have arrived.

Rāta kkhkārī chi dzamūnga khpul kkhkāriyān dī. La ghra na rā kūz shawī, yo dzāe ṭol shawī dī, aw os rā rawān dī chi mūng khatsa di gaḍ shī. Bedū hagha-ah dagha-ah dī. Zah e peǰanam. Rāghlal, gorah, rā rasedalī dī.

Be ye not fatigued. How many persons are left behind?

Staṛī ma sha-ī. Tso tana wrusto pātī dī?

May you prosper. Nobody is left, all are here. Has any one a pipe? Here is one, take it. Don't you smoke? Will you smoke? It is very agreeable.

Loe sha. Hets tsok pātai na dai, ṭol dalta dī. Chā tsakha chilam shta? Hāyah dai, wā e khla. Chilam na tskkhe? Tah tskkhe? Ḍer khwand-nāk dai.

Arise, come, let us go. The descent is easy, we shall soon reach the tents; there is yet some sun. As long as there is sun there is light. Come forward two men. Tie this goat by the head and heels to a pole, and convey it down to the tents.

Pātsa-ī, rādza-ī chi dzū. Kūzedah āsān dai, zir ba dero ta wu rasegū; nwar lā shta. Hombra chi nwar wī ranṛā wī? Wrānde sha-ī dwah tana saṛī. Dā wuz zam zambolai pa largī bāndi wu taṛa-ī, aw kūz dero ta wu rásawa-ī.

It is a large goat, nay, huge, and monstrously heavy. Who shot him? The European? He is a good sportsman. Verily, the Europeans are all good sportsmen.

Ghaṭ wuz dai, wale nāpaṛ dai, aw be shāna drūnd. Chā e wīshtalai dai? Farangī? Kkhah kkhkārī saṛai dai. Yara, farangiyān ṭol kkha-ah kkhkārī saṛī dī.

Be quiet, my lad. He is called the civil officer. Nobody calls them Europeans to their faces, because they dislike it.

Chup sha, halaka. Haghah pa mulkī ṣāhib yādegī. Dwīo ta tsok pa makhā makh farangai na wāyī, wale chi bad e manī.

Speak of him as "master."

Pa "ṣāḥib" warta yādawa.

I am sorry for it. I was not aware. What do you think, will he be angry with me?

Dzamā pre toba da. Khabar na wum. Tah tsa ganre, haghah ba rāta qahr kāndı?

It is all right, lad, he also is unaware, for he does not understand Pukkhto.

Khair dai, halaka, haghah hum khabar na dai, wale chi pa pukkhto na pohegī.



THE END.

# ERRATA.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Page | 9, | line | 16, | *for* | "abolished e," | *read* | "abolished y." |
| ,, | 12, | ,, | 6, | ,, | *mungal,* | ,, | *mangul.* |
| ,, | 15, | ,, | 21, | ,, | woman, | ,, | wife. |
| ,, | *ib.* | ,, | 31, | ,, | wife, | ,, | woman. |
| ,, | 27, | ,, | 6, | ,, | ملا, | ,, | ملآ. |
| ,, | 34, | ,, | 15, | ,, | ٢٠, | ,, | ٦٠ |
| ,, | 43, | ,, | 8, | ,, | *da dai,* | ,, | *da de,* |
| ,, | *ib.* | ,, | 32, | ,, | *talali,* | ,, | *tlali.* |
| ,, | 44, | ,, | 20, | ,, | *tali,* | ,, | *tili.* |
| ,, | 61, | ,, | 20, | ,, | شِو يوُ *shiwi yū,* | ,, | شِوي يوُ *shiwī yū.* |
| ,, | 62, | ,, | 1, | ,, | We would, | ,, | We will. |
| ,, | 63, | ,, | 13, | ,, | شول *shwal,* | ,, | شوه *shwah.* |
| ,, | 104, | ,, | 7, | ,, | هيښري, | ,, | هيچري. |
| ,, | 105, | ,, | 18, | ,, | *lagkūtī,* | ,, | *la-agkūtī.* |
| ,, | 115, | ,, | 5, | ,, | Daghah, | ,, | Dagha-ah. |
| ,, | *ib.* | ,, | 19, | ,, | dwāṛah, | ,, | dwāṛa-ah. |
| ,, | 116, | ,, | 21, | ,, | Gīdaṛl aka, | ,, | Gīdaṛ laka. |
| ,, | 119, | ,, | 12, | ,, | Māstah, | ,, | Māsta-ah. |
| ,, | 120, | ,, | 16, | ,, | ṭaga-ī, | ,, | ṭagī. |
| ,, | 121, | ,, | 5, | ,, | Haghah, | ,, | Hagha-ah. |
| ,, | 136, | ,, | 40, | ,, | wuwai, | ,, | wu wai. |
| ,, | 137, | ,, | 11, | ,, | haghah, | ,, | hagha-ah. |
| ,, | 143, | ,, | 15, | ,, | sakkht, | ,, | sakht. |